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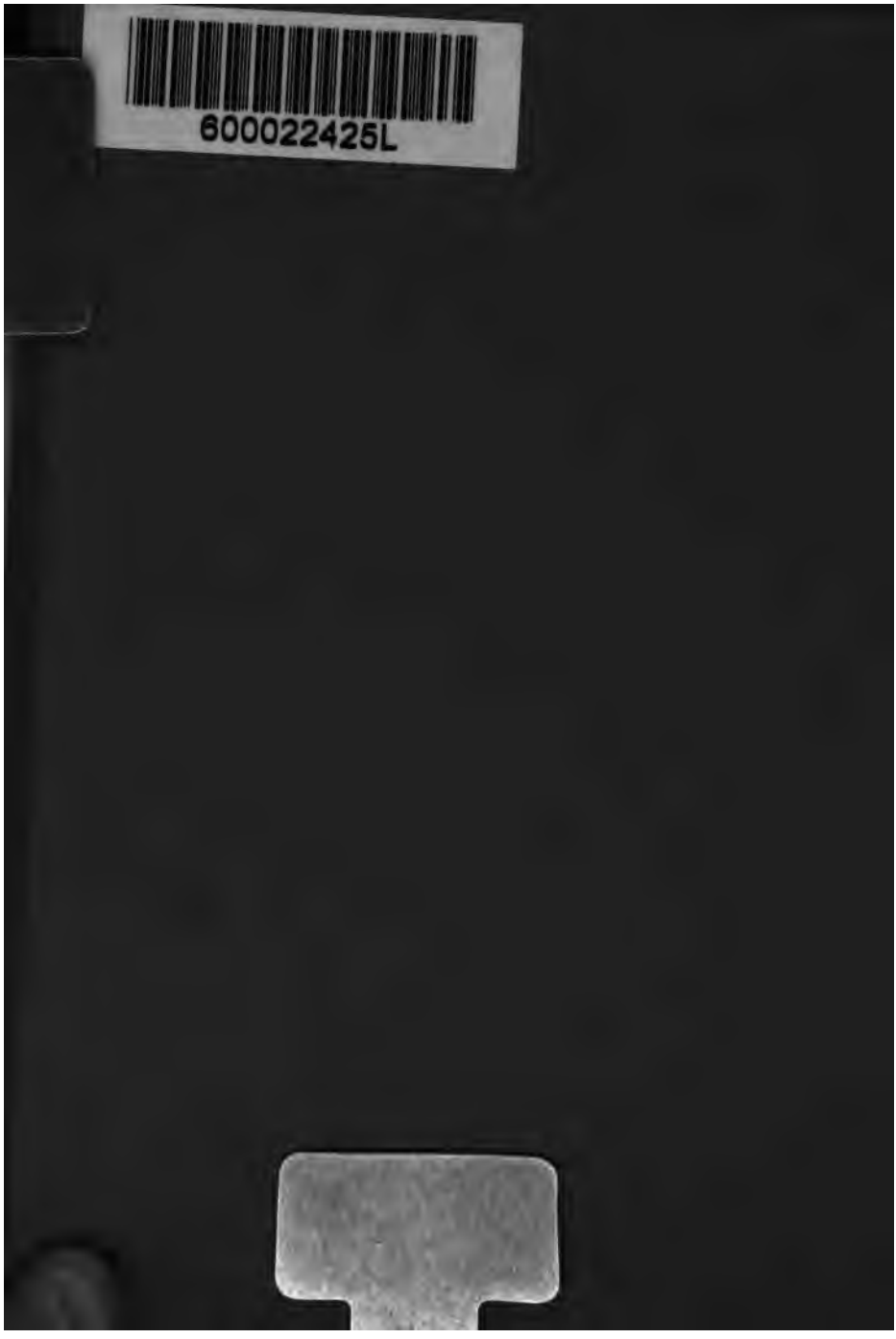
MEMOIR OF
REV. THOMAS ALLIN.

S. HULME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MEMOIR

OF THE

REV. THOMAS ALLIN.

Yours very affectionately
Thos. Allin.

W.H.Mote.Sc

MEMOIR

OF THE REV. THOMAS ALLEN

AUTHOR OF

"SKETCHES OF THE CHURCHES OF CHRIST IN GREAT BRITAIN"

"MODERN ATHEISM"

WITH

NOTICES OF THE CONTEMPORARY HISTORY OF THE METHODIST NEW CONNEXION.

BY

SAMUEL HULME.

LONDON:
HAMILTON, ADAMS, AND CO.;
D. WARD, 4, LONDON HOUSE YARD, ST. PAUL'S.
1881.

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210. o. 460.

CLAY AND TAYLOR, PRINTERS,
BUNGAY, SUFFOLK.

TO

Annie,

MY SISTER-IN-LAW, ONLY SURVIVING CHILD OF

THE REV. THOMAS ALLIN,

I DEDICATE THIS VOLUME.

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CHAPTER I.

MR. ALLIN'S BIRTH AND PARENTAGE — AUTOBIOGRAPHY — REMOVAL OF FAMILY TO WEDNESBURY — EDUCATION — HEARS MR. WESLEY PREACH—RELIGIOUS IMPRESSIONS—MEMBER OF THE CHOIR — CONVERSION — REMOVAL TO STAFFORDSHIRE POTTERIES—APPRENTICED AS AN EARTHENWARE PRINTER—POLEMICS WITH A FELLOW-SHOPMAN — BETHESDA CHAPEL, HANLEY — REMINISCENCES IN AN ADDRESS AT THE REOPENING OF BETHESDA CHAPEL—SUNDAY SCHOOL TEACHER—FIRST SERMON—STRONG OBJECTION TO ENTER THE MINISTRY —SENT AS A SUPPLY TO ASHTON CIRCUIT.

THOMAS ALLIN was born at Broseley, Shropshire, a village which at that time consisted of one broad street, on the banks of the Severn, overlooking the beautiful vale of Coalbrook Dale. Broseley is about three miles from Madeley, and was within the bounds of the labours of the seraphic Fletcher. Mr. Allin's mother was ardently attached to Mr. Fletcher, and seized every opportunity of hearing

him preach. Mr. Allin's father carried on a manufactory of coarse earthenware at Broseley. Robust in intellect, he was remarkably gentle and amiable in disposition, and died in comparatively early life. Mrs. Allin survived many years as his widow. She was stately and comely in person, the finer lines of which old age impaired but did not obliterate. Both were pious, for which, under God, they were indebted to Methodism, and both belonged to John Wesley's Society.

Mr. Allin was the first-born in a family of three sons and one daughter—Thomas, John, Mary, and Theophilus. In a very brief autobiography written by Mr. Allin when very young, the following facts are recorded: "I was born at Broseley, Shropshire, February 10, 1784. My parents left Broseley in 1787, when I was about three years old, and went to live at Wednesbury, Staffordshire. They were united with the Methodists, were consistent Christians, and trained me in the nurture and admonition of the Lord. I had always serious impressions ever since I can remember. The first action of my life that I can remember was breaking my grandmother's window in order to get out of the house, because she left me one morning in bed while she went to the well for water, and I got up before she came back. The second thing was in 1791, when I was six or seven years old. Mr. Wesley came to Wednesbury to preach. I went to hear him, and

well remember his text, 1 Kings xix. 13, 'What doest thou here, Elijah?' I was thrust out of the chapel, and in consequence of it raining heavily I got wet, took cold, and was brought to the brink of the grave by an attack of pleurisy. But young as I was, I was enabled to rejoice in God, and had then as clear a sense of the love of God in the heart, and felt as sincere a love to Him, as I have ever done since, though I had not then clear views of the plan of salvation. However, God raised me up. I ran into the follies of youth, and suffered my young heart to be led off into the world; but having good desires, religious parents, &c., I was restrained and preserved. Having a pretty good voice, when very young, I began to sing regularly at church and chapel; and though I so far gave way to the trifling vanities of childhood as to exclude the real love of God, yet my delight was in singing with my fellow-children, holding meetings, preachings, &c., but afterwards I was more drawn off from God. When about twelve years of age I was very near being drawn into sinful habits, but through the goodness of God, the care of my parents, and the singers with whom I was engaged, I was kept from running into the vices of the age. I think, when in my thirteenth year, one of the singers died belonging to the chapel, a girl a little older than myself, to whom I was particularly attached. She died happy in God, and left a blessed testimony behind her

that she was gone to Jesus. This operated powerfully upon me. I began to consider how matters were with me—whether I could, had it been my case, have left the world in joyful hope of a better; and whether I felt that love to God and Jesus which she professed to feel. I stood ashamed, confounded, condemned. I loved God in a measure, but, alas! I loved other things more. I felt I had sinned against Him, and therefore I could not think He loved me, or that He would receive me to heaven in my present state. I began to cry for mercy, though I did not tell any one of my distress. By close attention to the Bible, and with the assistance of the Holy Spirit, I got a view of the plan of salvation. I sought God earnestly, and, I think, after about three months, I was enabled to believe in Jesus as my Saviour. I now rejoiced with joy unspeakable and full of glory. I longed to be dissolved and to be with Christ. This was my constant prayer. I was now too happy to retain it a secret any longer, and yet I scarcely knew how to discover it, or to whom. However, one night, as my parents were conversing about religion, I could not but speak, and then observed, 'Some people deny the possibility of knowing their sins forgiven, but I know that it is possible.' 'Are thine forgiven?' says my father. 'Yes,' I answered; 'I believe they are,' while tears of joy and love flowed down my face. However, I did not like to meet in class,

being bashful and timid; nor could I prevail on myself to go to a class-meeting till some time afterwards, when Mr. Thomas Cooper came into the circuit, and his wife, an amiable woman, raised a class of women. She asked me to go, and at length I consented. I went on my way rejoicing with little interruption for nearly three years; when in April, 1800, on account of the low state of trade, my parents came into the Potteries, to Shelton, and joined the New Connexion. I joined with them."

Mr. Allin's chief inheritance from his parents was a religious training, illustrated in the character of both parents, and fostered in a home made bright and happy by mutual affection and Christian influence. Whilst at Wednesbury all the education Mr. Allin received was begun and completed. The rudiments were acquired at a common village school, after which he became a pupil in a boarding school in the neighbourhood, where his education terminated. During his school-days he was eager in the pursuit of knowledge, and evinced remarkable aptitude in its acquisition. At an age when boys in general are averse to the discipline of school, young Allin was aware of its advantages, and conned his lessons with diligence. His studies, however, do not appear to have gone beyond the limits of an English education, as there is no evidence that at any time they extended to classics or mathematics.

During boyhood Mr. Allin was distinguished for serious feeling and correct moral conduct. He says, "I had always serious impressions ever since I can remember;" but he was exposed to the temptations incident to youth; hence he adds, "When about twelve years of age, I was very near being drawn into sinful habits." His parents led him to the house of God from childhood, and their instruction, example, and influence operated as a gentle and powerful restraint. Mr. Allin's prudent and excellent conduct attracted the notice of several pious people, and the special regard of a female who had suffered much persecution from her parents on account of her union with the Methodists. She conversed with him on religious subjects, took him frequently to prayer and other meetings, and doubtless by her instruction and influence deepened his impressions and strengthened his holy resolutions.

Mr. Allin refers in his autobiography to his connection with the singers at Wednesbury as having preserved him from falling into sinful habits, and led him to religious consideration and decision. He was yet more indebted to the choir of Bethesda Chapel, Hanley, of which during several years he was an active member. Miss Ann Pointon, afterwards Mrs. Allin, was also a member of the same choir. In a memoir of Mrs. Allin written by himself, Mr. Allin says, "At that time, and during a considerable period afterwards, the meetings of the

singers were truly Christian meetings, in which singing exercises were intermingled with interesting conversations on the sermons preached on the preceding sabbath, or on recent circumstances illustrative of early piety; and which were invariably closed with prayer. The older persons among them, by habitual manifestation of Christian kindness in its diversity of form and adaptation to circumstances, acquired an influence over the younger which was exerted for the highest purposes—their conversion to God and subsequent usefulness in the Church. To that influence the writer of this memoir, as well as his lamented partner, was largely indebted. It drew him on to more extensive reading and thought, and ultimately drove him to commence his ministerial course. Such indeed was its effect, that out of twenty-seven persons who composed the choir, most of them young, all except two not only became members of the Church, but are either now living and labouring in its fellowship, or have died in the faith and hope of the gospel."

Mr. Allin informs us that in boyhood he delighted to hold meetings with his playmates. We may not attach too much importance to these sallies of childhood, as some who never became preachers have been addicted to them; but in Mr. Allin's case they were prophetic of a Divine call to an office in which he was destined to shine with distinguished lustre. These meetings for singing and preaching were held

in the open air, and a hollow tree served as a pulpit for the juvenile orators.

The great event in the life of every man who experiences it is conversion to God, which event occurred at that period in Mr. Allin's life when it comprehends and confers the greatest blessings; because, including the implantation of a holy principle in the heart, it becomes a regulative power at a time when natural tendencies most need restraint, and good aspirations and resolves most need support and guidance. Happily for Mr. Allin, he was the subject in early life of both renewing and preventing grace. His conversion was too broadly marked—if not in his outward conduct as open to the observation of others, yet in his own experience—to be mistaken or ever forgotten. Parental training, and the ministry of Methodism, with its associated influences, were contributory forces; but the immediate cause which, under the agency of the Holy Spirit, led Mr. Allin to decision was the happy death of a fellow-singer. The longest struggle in penitential sorrow for salvation recorded in Scripture is that of Paul, which extended to "three days," during which he "neither did eat nor drink;" but Mr. Allin was about "three months" seeking the knowledge of salvation by the remission of sins. A very protracted struggle, apparently caused by imperfect views of the plan of salvation. But when the blessing came, it came in swelling tides of love and joy.

"Are thy sins forgiven?" eagerly asked his father. "I believe they are," was the quick reply of the son, while tears of love and joy flowed down his face. This was the initial blessing, fresh and full, and the same joyous confidence in God as his Father, by adoption in Christ Jesus, was retained through life. His spiritual hemisphere was singularly serene and bright. Many storms swept across it which obscured for a moment, but never quenched, the light of God's countenance, except perhaps in a single instance of domestic sorrow, which occurred at an early period of his ministry. Mr. Allin's piety was not mere sentimental sympathy with spiritual objects, but an intelligent conviction founded in reason and Scripture, operating as a supreme law moulding his character and regulating his conduct. No other man have we known in whom the lower elements of our nature were so completely subjected to the control of reason and conscience. In the midst of exciting services which bore away others into rapture and extravagance, he was self-possessed; and in seasons of trouble and sorrow calculated to depress and crush most men, he was calm and hopeful. His will was strong whether in action or endurance; and the secret of his strength lay in his confidence in God as the providential and moral Governor of the world, which confidence had the force of a principle, tranquillizing feeling and investing his character with moral grandeur in seasons

of personal affliction, trials in the Church, and sorrows in the home.

The removal of Mr. Allin's parents from Wednesbury to the Staffordshire Potteries, owing to the depressed state of trade, was pregnant with influences which affected the entire history of his future life. He was apprenticed as an earthenware printer at the Bell Works, Shelton, belonging to Mr. George Ridgway, uncle of Messrs. John and William Ridgway. When these works were purchased by the late Mr. Clementson, Mr. Allin, in company of his friend, went to look at the old shop in which the old stove and the old bench still stood, at which he worked up to the time of his entrance into the ministry. In this shop was a fellow-workman who held the creed of Calvin. He was intelligent, had read much, could state his opinions clearly, and ably defend them. The young printer was on the Arminian side, as taught, and somewhat modified, amongst Methodists. With that love of truth, and courage in defending it, always strong upon him, Mr. Allin entered the lists, no doubt helped by the Sermons and Tracts of Wesley and the Checks of Fletcher. In these logical encounters he learnt the value and use of those weapons which in after life he wielded with such distinguished ability and skill in defence of the gospel. Mr. Allin said to the writer of this memoir that these polemical discussions, which sometimes, and necessarily, passed

from Biblical interpretation into the shaded regions of metaphysics, were his mental gymnasium, impelling him to studious reading, clear and comprehensive thinking, and cautious reasoning.

Bethesda Chapel, Hanley, is a noble Christian temple. Judged by the rules of art, much cannot be said in its favour, as it exhibits no style of architecture in its purity and perfect development. Its front elevation, jammed between two houses, is tame and insignificant, indeed misleading, as it gives no adequate conception of the magnitude of the building. Owing to a desire to preserve as much of the old building as possible, the new or back part swells out much wider than the front, and terminates in a circular form. Desire for economy, in this particular, disregarded the rules of art. Nevertheless, in its magnitude—the wide sweep of its galleries—its ample aisles—the adjustment of its several parts—and in its facility for speaking and hearing, there are few chapels that equal, and none that excel, it. We have worshipped in some of the largest chapels in England, but none of them presented to us so grand and imposing a spectacle as that which we have often seen in Bethesda when the crowded congregation rose in one mass to sing the praises of God.

Immediately after Mr. Allin's parents removed from Wednesbury to the Staffordshire Potteries they became members of the Methodist New Connexion;

not influenced by local circumstances, but having an intelligent preference for the liberal principles of the New Connexion, as distinguished from the ecclesiastical system of the Old Connexion. Mr. Allin followed the example of his parents, and thus became a member of the Church worshipping in Bethesda Chapel, in whose communion his Christian character was cultured and moulded, whose friendships afforded him both stimulus and enjoyment, and in connection with whose institutions he had opportunity for the useful exercise of his talents. Step by step he passed from office to office, in school and Church, until he was called into the ministry. After the lapse of a few years, during which his name had become famous, he returned to Hanley as superintendent of the circuit. Through many years he often appeared in the pulpit of Bethesda Chapel on special occasions, and his ashes now repose within its sacred crypt.

In an address delivered on occasion of reopening Bethesda Chapel after repairs, Mr. Allin said, "My connection with Bethesda during a period of almost sixty years, and the varied services in which I have been engaged in that connection, as member, prayer-leader, class-leader, singer, sabbath school teacher, and superintendent, and finally local and circuit preacher; and the influence its history has had upon my Christian life, and the general affairs of the community; have permanently established in my

heart feelings of the deepest interest in everything affecting its welfare, and responsive to every call for any service within the range of possibility.

"Although I do not owe to my connection with Bethesda either my spiritual birth or the implantation of those principles of liberty to which I have been so strongly and am increasingly attached, yet it was here I found that soil in which those principles struck a deeper root, and that genial atmosphere under whose influence they acquired expansion and strength. It was here I first learned the legitimacy of the application of those principles to Church organization, and their harmony with the doctrines and facts recorded in the New Testament relating to Church discipline and government. Here too I found Christian friends, almost all of whom have been taken to their reward, but whose memory is ever dear to me, who directed my steps, bore with my weaknesses, guarded me against dangers which I had not seen, and encouraged me in every good work. Here I was led to that course of reading and those habits of reflection which prepared me to enter into the ministry. Here I spent three of the happiest and most useful years of that ministry, and in every subsequent stage of it have I received irrefragable proofs of Christian love. Around and underneath Bethesda are deposited the mortal remains of a revered father and mother, beloved brothers and a sister, of still more beloved wife and

children, and ere long my ashes may possibly mingle with theirs, and rest as theirs assuredly do 'in sure and certain hope of a resurrection to eternal life.' Around Bethesda, therefore, cluster my most deeply interesting recollections and my warmest sympathies; and in every fresh effort to perpetuate or augment its usefulness, and in every new token of favour vouchsafed to it by the God of all grace, I join in devout thanksgiving to Him, and in the most hearty congratulations to Christian friends. My prayer is and shall be, 'Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.'

"But how great soever the pleasure arising from personal considerations like these may be, the pleasure derived from a survey of the good done in Bethesda and by its instrumentality far exceed it. Looking at this as far as I am able to trace it, I am constrained to exclaim, 'What hath God wrought?' The handful of corn scattered abroad has produced a rich harvest. The weak and tender plant has become by diligent and continuous culture, together with the plenteous showers of grace, a majestic tree, whose offshoots are growing up around it both an honour to the parent stock and a blessing to their respective neighbourhoods, whilst its fruits have afforded refreshment and strength to other churches both near and afar off. Passing over the time when

the walls of a coach-house enclosed the entire congregation, and beginning with the year 1800, when my parents removed with their family to the Potteries, Bethesda, then our only place of worship in Hanley and Shelton, was comparatively small, both in the size of the chapel and the number of its members. The other chapels in the circuit—Newcastle, Burslem, Longton, and Fenton—were far smaller, yet all of them too large for their respective congregations. Since that time Longton has become an independent and, I hope I may add, a prosperous circuit, with its noble chapel and 532 members. Burslem, with its respectable chapel and school, has taken a similar position. Newcastle, with its still larger and more handsome chapel, and a congregation asking still further enlargement, is fast advancing toward the same goal; while Bethesda, by the exercise on the part of its friends of a strong faith, an ardent and untiring zeal, and an expansive Christian philanthropy, has attained dimensions, and now a completeness and an internal elegance, entitling it to a place in the first class of Nonconformist and Methodist chapels."

The genuine piety of Mr. Allin, manifested in his scrupulously consistent conduct, regular attendance on the means of grace, mental activity, and growing intelligence, together with his modest and amiable disposition, won for him the esteem and favourable notice of leading friends connected with Bethesda,

who promoted him to one office after another in Church and school, in which he more than fulfilled expectation; each office thus became discipline and preparation for that which followed, until he was put on the plan as a local preacher. Mr. Allin was never at any period of life chargeable with perfunctoriness. Mechanical routine could not restrain his constitutional energy and ardour. As a teacher and superintendent of the school, and as a class-leader, he quickened all around him into activity. The young especially, in addition to the culture of their piety, he stimulated to the pursuit of useful knowledge, recommending suitable books, and training them to habits of reading and reflection. Many of them in after years bore grateful testimony to the great and lasting benefits which they derived from his advice and influence.

Mr. Allin preached his first sermon in a cottage near Shelton, at which a weekly prayer-meeting was held. The modest and diffident young man must have acquitted himself well, as very soon after he was called unexpectedly and suddenly from his printer's bench to take, in the absence of the appointed preacher, a week-night service in Bethesda Chapel. Little is now known of these early efforts, but we have before us a manuscript sermon on the Nature, Necessity, and Evidences of Evangelical Repentance, based on the text, "Except ye repent ye shall all likewise perish." The sermon is com-

pletely elaborated from introduction to application; and fills eight quarto pages. The writing, spelling, and construction of sentences evince how scanty at that time were the literary attainments of the youthful preacher; but the exposition is lucid and Scriptural, while here and there distinct indications occur of that clearness of thought, consecutiveness, and discrimination which distinguished him in after life as a philosophic theologian.

If Mr. Allin's education at school was rudimentary, and very limited in its range, he possessed in an eminent degree all the elements necessary to self-culture. An understanding singularly clear, penetrating, and comprehensive; a capacious memory; an insatiable thirst for knowledge; constitutional ardour and invincible perseverance; and a piety which, like an inexhaustible motive power, kept his mind continually active, and connected that activity with the noblest objects. The first Methodist preachers associated with Mr. Wesley and his coadjutors were, for the most part, self-educated men. Taken from the plough, the sheep-fold, and other lowly toils, it can scarcely be said they were educated at all; but some of them possessed mental faculties of great capacity and power, combined with great force of character, which triumphed over early disadvantages, as the living root rives the rock, and in its growth forces its way through the most formidable obstructions. Several of them rose to

respectable classical and literary attainments, and became able theologians and powerful preachers. Mr. Allin takes rank with these men as an illustrious example of self-culture. Few born in so humble a station, and engaged in manual labour from youth to full manhood, have been superior to him in those departments of knowledge to which he devoted himself, won a more brilliant reputation, or rendered more important services to the cause of truth and the Church of God.

In the various offices of Sunday School teacher and superintendent, class-leader and local preacher, to which Mr. Allin was promoted, he manifested mental powers far above mediocrity, conscientiousness in the performance of duty, and a maturity of judgment and character which produced a conviction in the minds of leading friends in the Hanley circuit that he was qualified, and therefore intended by God, to occupy a wider and higher sphere in the Church and the world than that of a local preacher. Some men have an intuitive perception, so just and so vivid, of their capabilities, and of the work for which they fit them, as to bear up against adverse criticism, and by strenuous endeavours fulfil their own prophecy; but Mr. Allin so far misjudged his capabilities as for a long time to resist the call of the Church to that ministry for which he was eminently fitted. *Nolo Episcopari*, often empty words, in the utterance of which the lips have belied the

secret feelings of the heart, truly expressed Mr. Allin's sense of the dignity and responsibility of the ministerial office, and his conviction of his own unfitness. Personal entreaty failed to shake his repugnance to the call of the Church. One brother expostulated with him on the ground of his own experience, and warned him against persisting in his refusal to enter the ministry, stating that he himself, in early life, had neglected to embrace a similar opportunity of more extensive usefulness, and was suffering under a painful conviction that he had thrown himself out of the path of duty, and was consequently the object of God's displeasure. The struggle in Mr. Allin's mind was severe and protracted. Ultimately, however, regard for public duty as connected with the interests of the Church; deference to the unanimous call of the Church, enforced by friends for whose judgment he entertained profound respect; and, above all, his own reflections, with earnest prayer to God, subjugated personal feeling to a paramount sense of duty. Having thus placed himself at the disposal of the Church, Mr. Allin was sent by the annual Committee to Ashton, in the year 1808, as a supply. Ashton circuit appears in the Minutes of that year with "G. Wall, B. Woolhouse; one to be sent." Mr. Allin was now in his twenty-fifth year. By a resolution of the next Conference, published in the Minutes, he was received on probation, and his name appears as having travelled one year.

CHAPTER II.

STATISTICS OF THE METHODIST NEW CONNEXION WHEN MR. ALLIN ENTERED ITS MINISTRY—SOCIAL CONDITION OF ENGLAND AT THE TIME OF THE FORMATION OF THE NEW CONNEXION — THE MINISTRY OF THE NEW CONNEXION— LAYMEN — MR. ALLIN'S APPOINTMENT TO BOLTON AND NOTTINGHAM CIRCUITS — HEALTH FAILS — EXTENSION OF PROBATION ON THE GROUND OF FEEBLE HEALTH — MARRIAGE.

AT the time when Mr. Allin entered our ministry, the New Connexion numbered 20 circuits, including Ireland; 84 chapels; 37 ministers; and 7202 members. It was still in process of organization, only eleven years having elapsed since the Division. Its constitution, beyond the declaration of fundamental principles, was not yet settled; the institutions necessary to its sustentation and expansion, were incomplete in number, and inadequate in resources; while the mutual rights and duties of ministers and people were neither legally defined nor practically adjusted.

The New Connexion was born in "perilous

times." High Church Toryism was rampant in England. Popular rights were denounced as "treason against the paramount authority of God," and demonstrations in their favour were put down and punished as rebellion against the State. The education of the masses was resisted, as calculated to make them discontented with their station, and as incompatible with social order. Dissent was branded as disaffection to Church and State, and attempts were made, as in Lord Sidmouth's Bill, to repress it by increasing the disabilities of dissenters. The French Revolution, which originated in the struggle of an oppressed people against the most corrupt government in Europe, had degenerated into the most ferocious atheism, which in the madness of its folly and crime demolished the throne, banished religion, tore up the foundations of society, and steeped the land in the blood of its noblest citizens. This catastrophe, the most appalling in the annals of mankind, thrilled the heart of the civilized world with horror, produced a morbid dread of popular rights, and led the government of our own country to adopt coercive measures to curb the rising spirit of freedom, and restrain its innovations. The New Connexion, which originated in a struggle for the rational and Scriptural rights of the Church, was exposed, under these social conditions, to misconception by those outside the Methodist world, and was maligned by those who knew better, as revolutionary

to both Church and State. Hence the government of the day suspected the loyalty of its leading men, and watched them; and many were credulous enough to believe the slanders which were basely propagated concerning them.

These adverse circumstances retarded the consolidation and growth of the New Connexion by necessitating controversies in exposition and defence of its principles, which diverted the denomination from its proper work as a Church—that work which our Conference had declared to be more important than the reformation of ecclesiastical abuses, or the elaboration of ecclesiastical constitutions. Nor must we overlook the difficulties which sprang up within the Connexion. Some of those who were active and noisy in the Division, neither understood nor respected the principles of Scriptural freedom, but, loving to have the pre-eminence, became lay-tyrants in their several localities. Hence societies were disquieted and weakened, and some true-hearted friends, wearied with strife, and longing for repose, left the Connexion in disappointment and sorrow. Looking at the nature of the conflict which shook the whole edifice of Methodism, and which became more earnest as year followed year, until 1797, and marking the attitude and temper of the preachers toward the people, it is not to be wondered at that respect for the ministerial office declined in many minds. Hence here and there, in the early years of

the New Connexion, individuals, and even societies, manifested a qualified respect for ministers, insubordination to constitutional authority, and a want of that mutual forbearance which is essential to the peaceful order and spiritual growth of a Church. Such evils are incident to a passage from absolute rule to constitutional freedom. Civil, as well as ecclesiastical history, teaches that such reactions have ever occurred under like conditions, and therefore have a common cause in the infirmities of human nature. Mr. Allin entered our ministry at this stage of the history of the Connexion.

The ministry of the New Connexion, few in number at the time Mr. Allin entered its ranks, was strong in intelligent attachment to the principles of religious liberty, and strong also in the elements of spiritual power. Some of the ministers were eloquent and impassioned preachers, whose sermons moved congregations with convincing power, as Driver, Waterhouse, and Jackson. Some were calm, and instructive in Scripture exposition as related to experience and practice, "edifying the body of Christ," as Styan, Mort, Manners, and Woodhouse. Others were wise in legislation, prudent and energetic in administration, as Wall and Haslam. Amongst these men, yet standing in a category of his own, was Christopher Atkinson, guileless and gentle as a child, who became very acceptable as a preacher, but more powerful in prayer than in

preaching; whose wit enlivened conversation by brilliant sallies which amused but never wounded, and who of all his brethren was the most popular on missionary platforms. Amongst the ministers also was Abraham Scott, whose intellect equalled the foremost men of any age, in acuteness, activity, and comprehensiveness; who became famous in Calvinistic, Socinian, and Popish controversies; in which his learning, respectable if not profound, logic keen and trenchant, knowledge clear and full, exploded sophistry, demolished error, and showed that the truths most surely believed amongst us rest on the eternal foundations of reason and Scripture. The name of Abraham Scott is entitled to a high place amongst the most honoured doctors of the universal Church. In this enumeration we must not omit the name of the venerable William Thom. While yet young he was so far honoured by Mr. Wesley as to be chosen one of the Legal Hundred. He was a good classic and mathematician. It does not appear that he took any part in the ecclesiastical controversies which followed the death of Mr. Wesley, nor does his name appear in the literature of that turbulent period. Yet he could not have been an indifferent spectator of the conflict, as his mind must have been distinctly on the side of the reformers. Hence in 1797, when the Conference refused to admit lay-delegates and to redress the grievances of the people, Mr. Thom, in a courteous

letter, announced to the Conference his withdrawal, and "union with those of the people whose sentiments agree with my own." His character, position, and attainments, added dignity and sanctity to the "New Itinerancy." He was president of our first Conference, and was elected to that office at five subsequent Conferences. He was editor and book-steward from 1803 to 1811, in which year he died. His holy character—moderation and catholic charity—power as a preacher—business capacity—wisdom and courage in difficult circumstances, were of great service at the formative period of the Connexion, when its constitution was settled, and laws and institutions were required for its sustentation and growth.

Associated with our ministry was a large number of laymen, whose culture and piety, social position, invincible love of freedom, and devotedness to the cause of Christ, would have imparted strength and honour to any branch of the Church, and in any age.

Amongst this band of holy men Mr. Allin took his place, and by commanding talents, high character, and energetic labours, rapidly rose to fame and influence; won the respect of ministers and laymen of other denominations in a far greater degree than had hitherto been accorded to any of his brethren; and this personal honour was reflected upon the community, which, in consequence, rose

higher in public respect and influence. In spite of difficulties within and without, the foundations of the Connexion became stronger and stronger; one institution after another was originated to support and extend its operations; chapels and schools were built; societies were more perfectly organized and became more vigorous and active in spiritual life; and as the fruit of a faithful ministry the number of members gradually increased.

During his probation Mr. Allin laboured in Ashton, Bolton, and Nottingham Circuits. In Nottingham, where he remained a second year, his eminent abilities began distinctly to show themselves. The fruit of laborious reading and study was seen in sermons which excited the admiration of the congregation worshipping at that time in Hockley Chapel, which included a large number of intelligent men and women, who prophesied the future fame of the young preacher. The circuit was then wide—wider than now—and imposed upon its preachers severe toil, and in the winter much exposure and hardship. A horse was provided by the circuit, according to the custom of those days of "riding preachers," but these ecclesiastical horses were seldom of the highest breed, or the most perfect training. Mr. Allin was not unpracticed in horsemanship, or the tricks and temper of his horse might have inflicted both bruises and fractures. A young friend, Mr. Salthouse, turned into rhyme, after the

style of Cowper's John Gilpin, one of the equestrian feats of Mr. Allin with this Methodist Rosinante.

Under the severe labours of the circuit Mr. Allin's health broke down. Again and again he was laid aside from his work. Fears were entertained that excessive weakness, with other symptoms, indicated incipient consumption, and that his days were numbered. This was his fourth year of probation, at the end of which, according to rule, he would have been received into full Connexion. The Conference, however, passed the following stringent resolution, apparently based on his case: "That as health is an important consideration in the probationary state of a preacher, our quarterly meetings are required to speak plainly on this head in the yearly certificates of all preachers on trial; and no preacher shall, on any pretence whatever, be received into full Connexion until he has travelled four years in active service." Mr. Allin's probation was therefore prolonged on the sole ground of feeble health, but the Conference showed its appreciation of his character and abilities by appointing him superintendent of the Manchester circuit, with, as we infer, the status and stipend of a married preacher.

Mr. Allin was married in 1808, but the exact date cannot be ascertained. Miss Ann Pointon, the bride, was a fellow-singer with Mr. Allin in the choir of Bethesda Chapel, and a member of the society. Her family was in a social position not less respect-

able than that of Mr. Allin. She was beautiful in person, amiable in disposition, possessed a vigorous understanding, energetic will, and was sincerely pious. Her parents died when she was very young, but her education and character were tenderly cared for by an elder sister, who was one of the first members of Bethesda society. Mrs. Allin became a worthy companion and helpmate of her husband, reciprocating the esteem and love he lavished upon her, supporting and cheering him in his labours and anxieties, courageously bearing the toils and privations of the itinerant life; and by her affection, intelligence, and energy, making his home through long years the charmed abode of love, and order, and happiness.

CHAPTER III.

MR. ALLIN'S DILIGENCE AS A STUDENT — SUPERINTENDENT OF MANCHESTER CIRCUIT—OPENING OF LINDLEY CHAPEL—MRS. ALLIN'S ILLNESS — EXTRAORDINARY CIRCUMSTANCE CONNECTED WITH HER RECOVERY — REMOVAL TO SHEFFIELD—OPENING OF SALEM CHAPEL, HALIFAX — PUBLICATION OF SERMON ON CHURCH FELLOWSHIP — SUPERINTENDENT OF HALIFAX CIRCUIT — JOHN KEARTON — DAVID BARKER—PERSONAL AND FAMILY AFFLICTION—MENTAL DEPRESSION AND CONFLICT — OPENING OF NEW PLACES IN THE CIRCUIT—INCREASE OF MEMBERS.

THE even tenor of a Methodist preacher's life includes, with rare exceptions, few of those incidents which enliven the records of biography. The first years of Mr. Allin's public life were occupied with general studies, preparations for the pulpit, pastoral visitation, circuit business, and in such affairs of the Connexion as were entrusted to him. While discharging prescribed duties as a faithful servant of God and His Church, he was diligent in accumulating those stores of knowledge, and training himself in those habits of thought which made him "a wise

master-builder who lays the foundation, and another buildeth thereon." "I was late," he once said at a social meeting in Huddersfield, when addressing young men; "I was late in beginning to read and think, but when I did begin I worked hard." Few men have worked so hard, and produced results so noble and useful. His reading was very extensive, and the books read were thoroughly mastered. His habit was to make an abstract of the treatises read, and he often copied the more important sections and passages. In this way he read largely in Systematic Theology, Biblical Criticism and Interpretation, Evidences of Christianity, Natural Science, Civil and Ecclesiastical History, Mental and Moral Philosophy; Mr. Allin's mind was essentially philosophic, dealing with principles and the foundations of knowledge. His faculty lay rather amongst things than words, hence his acquisitions in languages were limited; and hence also theology and philosophy were through life his most congenial studies; indeed the two sciences cannot be sharply separated, if separated at all, as they reciprocally illuminate, complement, and support each other.

Mr. Allin followed Richard Watson as superintendent of the Manchester circuit. Mr. Allin's labours in this circuit were signally blessed of God. There was a considerable increase of members each year, and contributions to the funds of the Connexion were nearly doubled.

On June 10th, 1813, Lindley Chapel, Huddersfield, was opened for public worship. Mr. Allin preached in the evening, and selected as his text: "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Eph. iii. 10). Considering that Mr. Allin had only just closed the fifth year of his ministry, and was received into full Connexion by the Conference of this year, his association, in these dedicatory services, with Mr. Mort and Mr. Driver, two of the oldest and foremost ministers in the Connexion, showed the rising fame of the young preacher.

While in Manchester, Mrs. Allin "experienced her first dangerous affliction, and was the subject of a signal deliverance." Mr. Allin thus states the circumstances, which, whether considered in their physiological or theological relations, are very remarkable. "During the second week after the birth of her third child a sudden spasmodic attack placed her life in the greatest jeopardy, so violent were the paroxysms as to convulse each limb, and frightfully to distort every feature of the countenance; and such was their frequency as to prevent any refreshing sleep, whether by night or day, during a fortnight. In this fiery trial her faith was unwavering and her patience unbroken. No murmur escaped her lips, no feeling of dissatisfaction found a place in her heart; but, assured of her Father's love, she

calmly awaited His will. Medical skill was baffled. Nature was reduced to the last stage of exhaustion; the flickering lamp of life seemed to be just expiring; and her medical attendant left her with the statement that she could not live more than half-an-hour. But at that juncture—when hope had fled, and weeping friends were looking with fearful anxiety on what they considered to be the last agonies—a female friend, Miss Walker, long known in Manchester as one of the most pious, zealous, intelligent, and useful class-leaders, called and proposed prayer. Seldom, if ever, was the spirit of grace and supplication more abundantly given, or greater fervour, and faith, and tenderness, and power, in their happiest combination, displayed in a devotional exercise. Heaven seemed to be opened to hear and answer—to receive and bestow. Such were the utterances of earnest desire, compassionate entreaty, and confident expectation—such the power to wrestle and plead with God—and such the influence felt by all, as to establish a confident expectation in every breast that God was about to display His power and grace in answer to that prayer. Never, either before or since, has the writer of this memoir been conscious of such power with God, or realized such confidence in the certainty of the bestowal of a temporal blessing, as on that occasion. And the result corresponded with the expectation raised. The lost pulse became distinct, the whispering and

almost inaudible voice acquired strength. A cordial medicine was administered, and, for the first time, was retained, and produced its intended effect. On the return of the medical adviser, whose affectionate attentions were equal to his skill, he found, to his astonishment, reason to cherish and express hope of her recovery. The progress of recovery was indeed so slow, that at the end of three months she was unable to walk across the floor of her room without help; but before the close of the summer she was restored to perfect health." The facts thus narrated may be explained on very diverse theories. Mr. Allin remarks: "To view this as a special providential interposition in answer to fervent and believing prayer, may excite the contemptuous smile of the infidel, or be associated with doubt in some minds much better disposed; but in no other light could either the subject of that deliverance or her partner ever view it, and if it be an error, it is one which eternity only will rectify." Facts even more remarkably connected with prayer, are published by Dr. Bushnell in his work on 'The Supernatural.'

Mr. Allin was removed in 1814 from Manchester to Sheffield, where he remained two years as second preacher. On Thursday, September 14, 1815, he preached on occasion of the opening of Salem Chapel, Halifax. The subject of his discourse was Church Fellowship. "Owing to the repeated and urgent solicitations of many friends for whose

opinion he entertained the highest consideration," the sermon was published. It was Mr. Allin's first appearance in print. The sermon is comprehensive, luminous, and eloquent. The discussion of the subject is conducted under the following heads.

I. Make a few remarks on the necessity and advantages of individual Christians uniting in Church fellowship.

II. Notice some of the pleas urged by some professing Christians, as recommendatory of the religious system which they have adopted, and as furnishing sufficient reasons why others should adopt it likewise.

III. Give some directions to a candidate for Church fellowship, as to the conduct to be pursued by him in forming a just estimate of the merits of that Church to which he is inclined to attach himself.

IV. Lay before you a brief outline of the constitution and government of the Church assembling here; and point out its conformity to that of the primitive Church of Christ.

These several topics are unfolded with the same thoroughness and logical order which characterize his maturest efforts. The sermon contains a clear statement of the Church polity of Methodism in general, and of the points in which the New differs from the Old Connexion. The exposition and defence of our system is the ablest which, up to that time, had appeared.

In 1816 the Conference appointed Mr. Allin superintendent of Halifax circuit. John Kearton was his colleague, who in all respects was a remarkable man. In early manhood he had been a pugilist, noted in the North of England for skill and hardihood in that brutal practice, which at that time was prevalent in our country. His *physique* was massive, and his muscular development splendid. When converted to God he was very zealous, and devoted the full force of his energetic character to the cause of Christ. His mind was vigorous within a given sphere, but his education had been much neglected. He had clear views of the leading doctrines of the Gospel, ready utterance, sonorous and flexible voice, and a majestic presence. His sermons, for the most part, were addressed to the class to which he belonged before his conversion. Crowds were drawn to hear him. We have a distinct recollection of sermons we heard him preach in the Staffordshire Potteries, where also he was a colleague of Mr. Allin. The range of subjects he brought into the pulpit was limited. He was a very Boanerges. His description of the character of the wicked was striking, sometimes tracking their sinful courses to the verge of coarseness, and his denunciations of the wrath of God against the impenitent were terrific. We have seen hardened men, steeped in sin, quail and weep under his burning appeals. Many were converted, and added to the Church. It is scarcely possible to

conceive two men more diverse in their method of preaching than Mr. Allin and Mr. Kearton, yet they worked together in harmony, and God gave to each his appropriate "increase." As the result of their labours, congregations filled the chapels, a large increase of members was returned to Conference, and the growing strength of the circuit was indicated in augmented contributions to the funds.

In Mr. Allin's first year at Halifax, David Barker, son of Mr. Jesse Barker, one of our first members in Hanley circuit, was sent as a supply, the extension of the circuit requiring an additional preacher. Mr. Barker was young in years but ripe in character. He was a great devourer of books. His mental processes whether in reading, meditation, or composition, were more rapid than in any other man with whom I have been acquainted. He could join in the conversation of a mixed company, meanwhile turn over the leaves of a book, and afterwards give a clear abstract of its contents. He had great power of concentration, quickness of apprehension, and a capacious memory. His soundness of judgment, prudence in action, and the fine balance of his character, were not, as in most men, the slow growth of years of self-discipline, but appeared as if born with him. Hence, while young, he excited the confidence and esteem of his brethren and of the Connexion, in a degree usually given only to men advanced in years. He was gentle in disposition, facetious even

to merriment in the social circle, and could pass from the lightest moods of feeling to the most solemn religious exercise without jarring the most refined sense of propriety. His sermons, though not profound, were instructive, clear and beautiful in composition, and delivered with fluency and gravity. Between Mr. Allin and his young colleague a friendship was begun which was terminated only by the early and tragic death of Mr. Barker.

During his residence in Halifax, Mr. Allin was indefatigable as a student, often resuming his studies after long walks in fulfilment of appointments in country places. The congregations in Salem chapel were large, especially in the afternoon, when a considerable number came into town from adjacent villages, in which, as yet, we had no chapels. Salem congregation included several educated and thoughtful men who were engaged in professional and mercantile pursuits. Mr. Allin now began to select for discussion in the pulpit important Scripture facts and doctrines, which afforded scope for his special faculty in expounding and defending them against heterodoxy on one side, and infidelity on the other. Hence his ministry not only commanded the attention and admiration of our own people, but attracted intelligent men from other denominations.

But while Mr. Allin was thus honoured of God to render useful service to His Church in the very highest departments of ministerial labour, he was

chastened by personal affliction, and his home darkened by many sorrows. In the following brief memoranda we have the record of a rapid succession of family afflictions and bereavements. "May 10th, 1817.—Yesterday a God of mercy and of justice visited me with a sore affliction. My third child and first son was taken from me by death, and to-day my youngest daughter lies in a state of the greatest danger. These I cannot but consider as chastisements, severe, indeed, but salutary, and by me, alas! too much deserved. I have been remiss in duty. I have lived without a deep sense of rational piety. I am now resolved by Divine grace—1st, To cultivate, and endeavour to preserve, a constant sense of the Divine Presence. 2nd, To be more diligent in the discharge of my duties as respects my private walk with God, my studies, and my pastoral labours. 3rd, To be less attentive to worldly concerns. To keep these resolutions I implore the aid of Divine grace. O Lord, take not thy Holy Spirit from me. And that I may keep them, I promise to remind myself of them by looking them over every Monday morning."

"May 11th.—My daughter is dead. O God, correct me, but in mercy."

This was the first of the many breaches made by death in the circle of Mr. Allin's home, which ultimately left him, in age and feebleness, with only one surviving child out of a very large family. This

record of Mr. Allin's experience is a decisive instance of that severe searching of heart to which he habitually subjected himself in the sight of God. Tender beyond most men in his domestic affections, his heart was crushed by the double bereavement which he records, and he prostrated himself in penitent humiliation before God, under the conviction that his unfaithfulness had incurred this bereavement as a penal chastisement. His heart was wrung with anguish, but the Spirit of God sanctified the sorrow into discipline, which resulted in a higher spiritual life, and a more energetic devotedness.

But the cup was not yet drained. Bitterer draughts remained. The following memoranda, which, as I read their dates, refer to the year 1818: "March 11th.—My wife was safely delivered of a fine son; both are well. March 23rd.—In the night I was seized with quinsey, brought on by excessive exertions at Ambler Thorne, which terminated in ulcer and abscess. April 16th.—Marianne and Elizabeth seized with measles; though very ill, both recovered. May 2nd.—Ann and Thomas seized and died."

Here the cup was drained. The daughter bore the name of the mother, and the son the name of the father. To this son Mr. Allin clung with special affection—affection intensified by a holy and fervent desire that the child might live and render important service to the Church as a minister of the

Gospel. Hence, when the child was smitten with sickness which assumed dangerous symptoms, the conflict in the father's heart was tumultuous and overwhelming. He prayed to Him with whom are the issues of life with agonizing earnestness. In the darkness and the storm his soul, for a moment, broke from her anchorage in the Covenant which is in all things well-ordered and sure, and tossing on the surging sea of his feelings, he said to his wife, who in tender ministration endeavoured to soothe and support him: "O if there were a God in heaven, He must and would hear me!" But the stroke fell, and with it came the promised grace which tranquillized, strengthened, and sanctified the sufferer.

Referring to these trials in his 'Memoir of Mrs. Allin,' Mr. Allin says: "Shortly after the birth of her fifth child, in 1817, her life was again endangered by an inflammatory affection, and before her complete recovery all the children, except the infant, were attacked with measles, of which the two youngest died in the short space of three days. This sudden and unexpected inroad into the family—the loss of a lovely boy on whom the hearts of both father and mother were probably too fondly fixed, and followed too quickly by the death of their healthiest girl after many hours of convulsions so agonizing as to render their termination, even by death itself, an object of strong desire—was a wound too deep not to be keenly felt by both. But to add to her sorrow, he

whose fortitude should have sustained hers, and to whom she was entitled to look for consolation, suffered himself weakly and sinfully to become the victim of Satan's influence, and thus the subject of feelings on which he has never since looked except with mingled abasement, and indignation, and horror."

During the three years Mr. Allin laboured in Halifax, the circuit was favoured with "showers of blessing." The Rev. D. Barker, writing to his father under date January 23, 1817, says: "The Great Head of the Church continues to water His inheritance with the dew of His blessing. We have peace in all our borders, and prosperity within our palaces. God is giving us many seals to our ministry, and I trust stars to adorn our crowns of rejoicing in the day of the Lord. Last Sunday was a high day. I preached in the morning, and one of the local brethren in the afternoon. I then administered the Sacrament, and a funeral coming in I procured my local brother to attend to it, in order that I might have a little leisure before preaching in the evening. After this last service, Mr. Allin, who had returned from Brighouse, admitted into Church-fellowship fifty-three new members. This is not the first similar service since Conference,—there are more on trial. All this is carried on without any particular excitement. We have no noise—no disorder; the work appears to be gradual; some are added *every* week;

the chapel is never much crowded, but what is much better, it is regularly well attended. All the sittings are taken but about thirty, and these I expect will be required soon. Other parts of the circuit are in a state of improvement, so that upon the whole there has been an increase of about one hundred since Conference. Is not this encouragement under the labours of the ministry?"

While laborious in general studies, pulpit preparation and preaching, Mr. Allin was not less laborious in pastoral visitation. He did not restrict himself to the duties prescribed on the plan, but with characteristic enterprise broke up new ground, and enlarged the circuit by the addition of several new and important interests. In this work he was zealously supported by his colleagues, one of whom was the amiable and excellent Mr. Bosher. God gave the faithful labourers an abundant increase. New chapels were built at Todmorden, Keighley, Smithy Nook, Soyland, Colne, and Midgley. The membership rose from 563 to 1122; and contributions in support of the institutions and operations of the Connexion were very much increased.

CHAPTER IV.

MR. ALLIN APPOINTED SUPERINTENDENT OF HANLEY CIRCUIT—MR. DRIVER—MR. ALLIN'S MINISTRY—ENLARGEMENT OF BETHESDA CHAPEL—REVIVAL IN THE CIRCUIT—REMAINS A THIRD YEAR IN HANLEY—MR. HASLAM—UNITARIANISM IN HANLEY—DISCUSSION WITH UNITARIAN MINISTERS AT NEWCASTLE-UNDER-LYME—DIVISION OF HANLEY CIRCUIT—MR. ALLIN CHOSEN PRESIDENT OF CONFERENCE—CORRESPONDING MEMBER.

THE Conference of 1819 appointed Mr. Allin to Hanley circuit. Only a few months more than ten years had passed away since he worked as a journeyman potter in Hanley, going in and out amongst the people as an amiable and pious young man in no respect precocious, and concerning whose future greatness no prophecies were uttered. The interval, though short, had been spent in diligent self-culture, and in the acquisition of rich stores of knowledge. His praise was in all our churches, as a laborious and successful minister, a wise and energetic administrator. His remarkable powers as a preacher were now distinctly displayed, if not fully developed,

and public opinion had already given him rank amongst the very ablest preachers of any denomination. He was welcomed to the circuit by the friends who sent him out, and, as he afterwards said, he spent amongst them three of the happiest years of his ministry.

Mr. Driver was Mr. Allin's predecessor in the superintendence of Hanley circuit. He was a man of rare energy of character, which displayed itself in the vigour wherewith he administered the affairs of his circuit, and the ardour of his pulpit ministrations. He rose from a very humble station to great influence and usefulness in the Church. In person he was not tall but rotund, his voice was sonorous and flexible, his elocution flowing, and on all occasions he was self-reliant. His ministry was eminently evangelical. He stood in the pulpit as in the centre of the gospel, and expatiated in luminous strains, with feelings glowing to exultation, on "the unsearchable riches of Christ." His sermons on Sunday evenings were direct and pungent appeals to the unconverted, delivered with impassioned earnestness, and were blessed of God to the conversion of many. On Sunday mornings Boanerges laid aside his thunder, and addressed the members of the Church in tender and persuasive strains, as a son of consolation. On these occasions his sermons were singularly rich in Scripture exposition, applied to the many phases of Christian character, experience, and practice. As

the result of his labours the circuit was in peace, and vigorous in spiritual life.

Mr. Allin entered into this new sphere girded with that "power" which was the blessing of the fiery trial through which he had passed at Halifax. Hanley circuit was then wide, including the four circuits into which it is now divided. It must have been very laborious, as places were distant and roads were not macadamized. Owing partly to the number of preachers, and partly to the number of places, the same preacher seldom appeared in the same pulpit. I was then very young, but have a distinct recollection of Mr. Allin and of many of his sermons preached at that time. The same characteristics in the selection of subjects, method of treatment, elocution, and glowing earnestness, were as conspicuous then as at any later period of his ministry. Controversial sermons were common in those days amongst all denominations, and Mr. Allin not unfrequently combated Calvinism, Socinianism, and Deism. The subjects which he occasionally selected for his sermons, though important, were seldom introduced into the pulpit, while the scientific and exhaustive method in which he handled them was very exceptional. These sermons were carefully prepared, and delivered without notes. The plan was comprehensive, unfolding the main points of the subject in logical order—definitions were exact—statements clear, and, when necessary, carefully

guarded—analysis acute—induction very full, whether in exposition or proof—difficulties frankly acknowledged, whether as arising from the limitation of our faculties, or from the limitation of our knowledge—objections were candidly stated, and shown to be without foundation, or not applicable to the subject. To follow the discussion step by step required fixed and sustained attention, as the sermons were not only profound but often very long. Men of all shades of opinion were drawn to hear him, and his congregations generally swelled into a crowd. From his hand I received my first ticket of membership after a week-night service. His striking method of leading a class made an indelible impression upon me. The address to each member was a little homily, full of apt quotations from Scripture, often referring to great moral principles in their application to character and conduct, and the whole delivered with the same emphatic earnestness with which he preached.

On Sunday mornings, and also on week nights, Mr. Allin's sermons related to Christian duty and privilege. Yet there was the same clearness and fulness of exposition as in his more elaborate sermons, the same philosophical force in showing the foundation and obligation of a duty; or in fixing a promise on the sufficiency and immutable faithfulness of God. These sermons were listened to with rapt attention, and were referred to in class and fellow-

ship meetings as eminently instructive, stimulating, and consolatory. We remember one of these on the words, "He will keep the feet of His saints, and the wicked shall be silent in darkness." And another on the words, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." But the most remarkable of this class were three sermons on lukewarmness, based on Rev. iii. 15, 16. They were remarkable as a searching analysis of character in the light of reason and Scripture, and for faithful dealing with the conscience and heart. They made a deep impression, and were the means of leading many to a higher consecration.

Congregations throughout the circuit were much increased, new chapels were built, others enlarged, and amongst them Bethesda was enlarged to its present magnificent proportions. In 1797, the New Connexion rented a small place in Shelton capable of holding 150 people; in the following year this place was taken down and a chapel built upon the site to hold nearly 600; in 1812, it was enlarged to accommodate 1200; all the sittings were let within a few months after the opening, and applications were made for many more; in 1820, it was rebuilt, and made one of the largest chapels in the kingdom.

It is 110 feet long, 69 feet wide, and will hold when crowded 3000 people. The dedication of this temple was a great festival throughout the Potteries. We were present at the afternoon service. Mr. Driver preached in the morning from Exodus xxx. 8; Mr. Allin in the afternoon from Matt. xvi. 26; and Mr. Jackson in the evening from Acts i. 9. The chapel was crowded at each service, and the collections amounted to £192, a large sum at that time.

Mr. Kearton was appointed as the colleague of Mr. Allin in his second year at Hanley, and the year was distinguished by a revival of great depth and extent, chiefly due to Mr. Kearton's energetic preaching. Chapels everywhere were crowded, often even on week nights. At love-feasts, usually held after Sunday evening services, congregations thronged the aisles. They were circuit festivals, attended by members from all parts of the circuit, who returned home in bands singing hymns. Special means were not then adopted as now to produce a revival. Public services were held in their wonted course, and conducted in their wonted order. A revival was the outcome of the "demonstration of the Spirit and of power," which made ordinary services "seasons of refreshing." Prayer meetings were not often held in the chapel after evening service, but in cottages to which the convicted and anxious repaired; where many experienced a sense of pardon, and thence

were gathered into classes. Mr. Allin co-operated in these services, guiding them by his counsel, and supporting them by his labours.

Mr. Allin "sowed beside all waters." Out-door services were popular in the Potteries at this time, at which large congregations were gathered on week nights in the summer season, and much larger at wakes and fairs. My first remembrance of Mr. Allin is connected with one of these services. He preached in a field at Green Dock, Longton, from the words, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." The sermon was a very faithful and impressive appeal. His voice was clear and well heard, without any strain, by the large assembly.

One of the very best blessings of the revival in Hanley circuit during Mr. Allin's superintendence was the large number of young men who were gathered into the Church: some as the fruit of family piety, some of Sabbath school instruction, some by the power of the preached gospel. With a view to their stability and usefulness, classes were formed in the principal places of the circuit, in which essays and sermons were read and criticised, and theological and Biblical subjects were discussed. Many of these young men became class leaders and local preachers, and some of them circuit preachers; amongst whom may be enumerated, Thomas Robinson, Joseph Brough, John Hillock, James Henshaw,

Dr. Cooke, George Shaw, and Robert Henshaw, the last of four brothers who entered our ministry.

Associated with this mental activity was a fervent glow of spiritual life amongst the members of the Church. Methodism, at this period, was rich in Christian experience, and Monthly Fellowship Meetings were very numerously attended. The large room in Bethesda School, Hanley, and the body of the chapel at Longton, were often filled. These meetings, then so much prized, have now nearly fallen into disuse amongst us. Hanley and Nottingham are, perhaps, the only places which now remind us of former days.

Mr. Allin remained in Hanley a third year. Mr. Haslam was appointed second preacher. He was Mr. Allin's senior in the ministry, and on that ground, according to rule and usage, the superintendence of the circuit belonged to him. Hence the following explanatory note is attached to the appointment in the Minutes: "Mr. Allin to remain superintendent, he having previously acted as such in the circuit." Mr. Haslam was a man of high Christian principle, a well-instructed theologian, and a very acceptable preacher. In the social circle he was very genial, quick in his perception of the ludicrous, and ready in retort; often brightening dull business meetings by his humorous sallies. Mr. Haslam was highly esteemed by Richard Watson, who, after his return to the Old Connexion, bestowed

upon him special marks of his affectionate regard. On one occasion Mr. Watson took a gold pin from his bosom, and fixing it in Mr. Haslam's, requested him to accept and wear it as a token of his friendship. Mr. Allin wrote the following portraiture of Mr. Haslam: "He united a strong and cultivated mind with an enlarged and generous heart; manly independence with unaffected humility; an enlightened and unwavering attachment to the doctrines and polity of the community to which he belonged with a catholicity which recognized the common brotherhood of all the lovers of Christ; disinterestedness which deemed no sacrifice too great when duty called; with a fortitude which never failed in seasons of greatest difficulty. Equally wise in counsel, firm in resolve, and vigorous in action, he ranked with the pillars of the Connexion in its days of weakness and danger; and terminated a consistent and honourable course, happy in the faith and hope of the gospel."

An attempt was made about this time to establish Unitarianism in the Potteries; several respectable families in Hanley and neighbourhood supported the enterprise. A chapel was built at Hanley, and a course of lectures delivered by able and popular ministers in exposition and defence of Unitarianism, and in refutation of Trinitarianism. Mr. Allin, one of those few men "set for the defence of the gospel," and who was always ready to combat on the side of

"the truth," accepted the challenge, and delivered several sermons in defence of orthodoxy. He and his colleagues, Mr. Haslam, Mr. Kearton, and Mr. Salt, met several Unitarian ministers at Newcastle-under-Lyme in public discussion. We have no report of the meeting, but one of the subjects mooted was: Whether the Gospels are to be interpreted in the light of the Epistles, or the Epistles in the light of the Gospels?—that is, Whether the teaching of the apostles is of equal authority with the teaching of Jesus Christ? But Unitarianism, ever striving, has never yet been able to touch the popular heart of England, and in this instance, as in others, the attempt utterly failed. After a few years the chapel was sold and entirely demolished.

The number of societies and members in Hanley circuit, as well as its geographical extent, rendered the business of superintendence very laborious. Five ministers were now stationed in the circuit, whose residences, distributed in several towns, necessitated much walking, and who in the regular course of appointments came but seldom before the same congregation. To obviate these inconveniences, and to secure opportunities for yet further extension, the circuit requested the Conference to divide it, and in the Minutes of 1822, Lane End, now Longton, appears as head of the new circuit, with three preachers, Hanley retaining the same number.

The Conference of 1822 was held at Manchester,

of which Mr. Allin was elected President. Considering that he had been in the ministry several months less than fourteen years, and that several ministers, members of the Conference, were his seniors, his election was a distinct recognition of the rank he had acquired, and expressed the confidence and esteem of the denomination. Mr. Allin interested himself in the affairs of the Connexion, and now began to wield that marked influence in its councils and operations, which was the natural outgrowth of his high character, sound judgment, able and disinterested services; and his influence continued to grow as long as health permitted him to exercise and support it. The President at this time was merely Moderator of the Conference, whose function ceased when the Conference closed. The Corresponding member was a separate officer, who acted as Secretary of the Annual Committee from one Conference to another. These two offices were this year united for the first time, and both were held by Mr. Allin.

CHAPTER V.

MR. ALLIN APPOINTED TO BOLTON CIRCUIT—EDUCATION OF HIS CHILDREN—LETTERS TO HIS ELDEST DAUGHTER AT SCHOOL —UNITARIANISM IN BOLTON — PUBLICATION OF LETTER TO MR. HARRIS — PUBLICATION OF SERMON ON THE IMMORTALITY OF THE SOUL—MR. ALLIN'S REMOVAL FROM BOLTON TO CHESTER — PREACHING ON OCCASION OF THE ANNIVERSARY OF THE STOCKPORT SUNDAY SCHOOL—PUBLICATION OF THE SERMON.

AFTER three years' residence in Hanley, during which his ministry had been greatly honoured of God, Mr. Allin was removed in 1822 to Bolton circuit, which included Rochdale and Bury. In this narrower sphere, in which chapels were fewer and smaller than in Hanley, Mr. Allin manifested undiminished energy in ministerial and pastoral work. Hence the circuit increased in members, in contributions to denominational funds, and was enlarged by the accession of several new places.

Mr. Allin's children were now growing up, and his endeavours were assiduous to form their character on Christian principles, and to educate them for the

stations which, in the order of providence, awaited them in mature life. His eldest daughter, Marianne, now in her thirteenth year, was sent to a school at Rode Heath, near Congleton, Cheshire, conducted by Miss Allbut, a lady of considerable ability and accomplishment, the daughter of Mr. Allbut, who several years was editor and publisher of the 'Methodist New Connexion Magazine.' The following letters addressed to Miss Allin while at school show her father's affection, and earnest desire to cultivate her mind and mould her character:

"*Bolton, August* 29, 1822.

"MY DEAR MARIANNE,

"A father to whom your interests and happiness are dear, gladly embraces an opportunity which offers of sending you a few lines. Before this time you will have fully entered on the course of learning which you will have to pursue, and have entered upon it, I hope, with a fixed determination to exert your utmost powers to make rapid progress. Whatever you may be learning, direct your whole attention to it. To allow one thing to interfere with another, to permit the attention to be occupied with two or more objects at the same time, will effectually prevent you from easily or clearly understanding them. Whether, therefore, you are learning reading, or writing, or arithmetic, or grammar, or geography, or anything else, labour to dismiss every other subject from your thoughts, and direct the whole of your attention to that alone. Let it be

your endeavour likewise to understand and remember it. Keep in mind what I have often remarked to you, that it is not reading or reciting a lesson that will make you truly wise, but understanding and remembering what is taught. Be always learning something, and while you cautiously avoid foolish curiosity, and prying into the concerns of others, take notice of everything you see and hear. Think nothing unworthy of your notice. Ascertain how far what was said and done was proper or improper, and why it was deemed so. At proper times, and in a becoming manner, ask information concerning what you read, or see, or hear, and keep in mind the information given. A story which you have read in Lindley Murray's books, I wish you again to read, called, I think, 'Eyes and no Eyes,' will more fully explain what I wish to inculcate. By the exercise of this general attention and prudent vigilance, you will obtain a stock of knowledge respecting persons and things, and a becoming conduct, which will be of the utmost importance to you in whatever situation you may be placed in future life.

"But when writing to you I cannot forget your religious interests. Amidst your exercises and your pleasures, remember that God sees you, and that you are made not only for the present world, but principally for eternity. You need the pardon of many sins, and Divine grace to make you holy and happy. That you may obtain these very important blessings, not only join in public worship on the Sabbath, and in the worship attended to in the family, but so order your work as at least each night and morning

to spend a little time in reading the Scriptures and in fervent prayer. Your father and mother never forget you in their prayers to God, but you must pray for yourself that health, and wisdom, and mercy, and grace, may be given, and He who hears even the children's cry will make you the object of His loving care. We are all well. Your mother and Elizabeth assure you of their affectionate remembrance of you, and of their concern for your welfare. We shall expect to hear from you every month. With earnest prayers for your health and happiness,

"I remain, your truly affectionate father,

"THOMAS ALLIN."

"*Bolton, December* 10, 1822.

"MY DEAR MARIANNE,

"Your two last letters came duly to hand. The improvement I observe in the writing, but more especially in the spelling, pointing, etc., of the last, affords me much pleasure. I sometimes show your letters to your friends, and therefore wish them to be creditable to you—not needing correction, and therefore without faults.

"In your last there is an important omission—not a word on the state of your health. I hope, and indeed infer, that it is good, but on receiving a letter from you I do not wish to be left to hopes and inferences, but to have explicit information; and did you know the anxious interest your father and mother feel in all that concerns you, you would not withhold it.

"You anticipate the coming vacation with pleasure,

especially as you hope to see your parents, sisters, and Bolton friends. Be assured that nothing would give your parents greater pleasure than to see their dear Marianne again under their roof. But two circumstances almost compel them to forego this pleasure—the expense of the journey; and more particularly the uneasiness it would occasion in the mind of your sister Elizabeth, when you had again to leave her behind. You will therefore have to practise self-denial, and hope to see us at Whitsuntide.

"I am glad to learn, in a note from Mr. Allbut, that you are well, and that your conduct at school gives satisfaction to your preceptress. Prior to your going I had confidence in you that this would be the case. Continue, by a diligent attention to every branch of learning that comes before you, and by an obedient, teachable, respectful, and affectionate demeanour, to merit approbation.

"I should be glad to hear something from you on your religious interests, which, after all, are the most important, and should have a pre-eminent place in your attention. Do you habitually and seriously think on the great goodness of God, your Heavenly Father? Do you strive to trace out His excellences as they are manifested in His Word, and in the works of His hand which you see, or of which you read? Do you worship Him in spirit and in truth? —and, convinced of your unworthiness before God, do you earnestly seek His mercy and grace, through Christ Jesus His Son? To love the Lord your God with all the heart, and mind, and soul, and strength,

is the first and great commandment; without which, knowledge and refinement may improve the exterior, but the *heart* will remain corrupt. To take up with education instead of religion is to be satisfied with tinsel instead of gold, and with the empty shadow instead of the enduring substance. Were there no other alternative, rather would I see my child ignorant of literature and the refinements of life, with the love of God shed abroad in her heart by the Holy Ghost given, than moving in the most polished circles, without God, and without hope of eternal glory.

"Commending you to the kind providence of our common Father, and with assurance of the warmest parental affection,

"I remain, your ever loving father,

"THOMAS ALLIN."

"*Bolton, March* 11, 1824.

"MY DEAR MARIANNE,

"Your letter of January 29th, together with the collar for your mother, we duly received, and rejoice to hear that you are in good health;—this blessing we earnestly pray the Father of all our mercies still to continue to you, and trust it will be employed according to His will, and to the glory of His name. You are entering, I hope, with increasing relish into your various studies. I am glad to observe a continued improvement in your writing, and wish I could add in spelling too, but this praise I am sorry to find I must still withhold. Your errors in this respect are chiefly attributable to

inattention, and therefore it is more fully in your power to avoid them. You should remember that even ignorance, though not innocent, except unavoidable, is often entitled to more indulgence than carelessness.

"As respects your learning music we must give it up entirely. The prosecution of your French we shall leave with Miss Allbut. Your grammatical studies I hope you are diligently attending to, as I am anxious you should make some progress in English Composition before you leave school.

"Above all, seek that communion with God, through your dear Redeemer, without which all the embellishments of literary acquirements and polished manners are unsubstantial vanities. Let your Bible, and Doddridge's 'Rise and Progress,' be your constant private companions, and prayer for the blessings of salvation your frequent exercise. Be assured, my dear child, that without Scriptural holiness, true happiness must be a stranger to the heart.

"Your mother wishes me to assure you of her affectionate and ardent desire for your welfare. Elizabeth, who expected a letter from you before this time, and Anne, present their love. Commending you to the goodness and care of God in Christ Jesus,

"I remain, your truly affectionate father,

"THOMAS ALLIN."

In the first year of Mr. Allin's residence at Bolton, the Rev. W. Harris, a popular Unitarian minister, formerly of Liverpool, delivered a course of lectures

in Bolton on the leading subjects of Orthodoxy and Unitarianism. The style of Mr. Harris was rhetorical, not logical; and his pulpit performances were characterised by inflated declamation, audacious assertion, and unrestrained invective against those who differed from him. Mr. Allin was urged by many friends to vindicate Trinitarianism, thus boldly assaulted. Unable to hear the lectures, he selected a volume of sermons published by Mr. Harris, which contained his views on some of the subjects announced for discussion in his Bolton lectures. Mr. Allin addressed a letter of remonstrance and rebuke to Mr. Harris, the tone of which can scarcely be considered too severe when we read the following passages, culled from many others, which provoked it: "How does Christ save the world? Not by pouring forth his blood to gratify the malignant passions of an omnipotent tyrant, but by teaching men their duty." "Orthodoxy cannot say it has not had a fair trial. It has had paramount sway for ages, and its reign was one of terror. It has had 'ample room and verge enough,' but its object and effect seem to have been, 'the characters of hell to trace.'" Many minor matters are noticed by Mr. Allin, but the following are the main points examined: First, that to Unitarians alone belongs the honour of having defended Christianity against the assaults of infidelity. Mr. Harris says: "Unitarian Christians, and Unitarian Christians alone,

gloriously vindicated Christianity as the 'truth of God' against Bollingbroke, Tindal, Hume, Gibbon, Paine, &c." "Orthodox churchmen were silent as the grave." "Orthodox dissenters gave no sign." Second, that the "Improved Version," which foisted the Unitarian creed into the text, "is a correct rendering of the original Greek, and has restored the words of the first English Bibles." Having cited several proof passages usually adduced in defence of Unitarianism, including the first chapter of John's Gospel, Mr. Harris says: "In *all* and *every* of the instances I have quoted, the Improved Version has restored the passages to almost exactly the same words as they appeared in the first English Bibles, translated in the reign of Henry VIII., Edward VI., and Elizabeth. It is not therefore Unitarian Christians who have perverted the Scriptures to their own preconceived notions. Unitarians have been content to seek and ask for the old paths." Third, the miraculous conception of Jesus Christ, and the authenticity of the first and second chapters of Matthew and Luke. Mr. Harris says: "A similar story to the Miraculous Conception was in circulation respecting certain persons at Rome; and it is recorded by Josephus, mentioned by Tacitus, satirized by Juvenal. There is great probability, I think, that the one was borrowed from the other; for the spurious Gospels, which incorporated the tale with the history of Jesus, are still extant, and these were not

produced till one or two centuries after the death of Christ." Having quoted several silly legends from the Gospel of the Infancy, Mr. Harris adds: "Side by side with these pieces of vileness stand the disputed chapters of Matthew and Luke." We scarcely need to say that Mr. Allin's refutation of these bold assertions was most conclusive and crushing. Mr. Harris after a very long interval of silence published a feeble and deprecatory reply, to which Mr. Allin rejoined in a postscript to a second edition of his letter.

In the second year of his residence in Bolton, Mr. Allin published his great sermon on the Immortality of the Soul, which he had preached on occasion of a Sunday school anniversary. The proofs of the soul's immortality are adduced under three heads—Natural, Moral, and Divine. Under the first head, Mr. Allin argues that thought and consciousness are not properties of matter, nor the result of the organization of matter; but are properties of an immaterial essence, the immateriality of which essence "furnishes, though not an absolute proof, at least a strong probability of its immortality." Under the second head he examines the mental and moral powers of man, and argues that God "being *infinitely wise*, the means employed by Him must, with the utmost exactness, be fitted to the ends proposed; and the powers of the beings He has formed must be precisely adapted to the proper exercise of those

powers, and to the final destiny of the beings themselves;—and being *infinitely good*, provision must be made by Him for the gratification of every desire He has implanted." "If man is indeed the creature of infinite wisdom, the state of existence for which he is ultimately designed must afford opportunities for the entire development of all his intellectual powers, and for the perfection of all his virtues; but these opportunities, the present short and uncertain state does not afford; he is, therefore, as the work of infinite intelligence, designed for another and a future state of existence; and thus his natural capabilities, in connection with the present imperfection of his intellectual and moral attainments, establish his immortality." Under the third head he shows "that the oracles of God expressly teach the immaterial nature, the independent existence, and the immortal life of the human mind." Mr. Allin appended to the sermon a large mass of illustrative and confirmatory notes, from the writings of the most eminent physicists, physiologists, and metaphysicians.

The several branches of the argument are wrought out with logical exactness and force, and the sermon closes with a peroration of remarkable eloquence and power. The sermon when published had a wide circulation, and very much increased the author's reputation and influence.

The materialistic controversy of late has converged

on the immortality of the soul, and while the arguments on both sides have changed their form since Mr. Allin published his sermon, yet substantially the same scientific facts, and the same metaphysical reasoning, are still employed. Researches into the chemical composition, structure, and functions of the brain have been successfully prosecuted, but neither the chemist in his laboratory, nor the anatomist with his knife, nor the physiologist with his microscope, has discovered a single fact to prove that matter, whether organic or inorganic, possesses the property of thought, or consciousness, or life. To use the words of the most audacious speculative materialist of the present day: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and the definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of it, which could enable us to pass by a process of reasoning from one phenomena to the other. They appear together, we know not why."

In 1824, the Conference removed Mr. Allin from Bolton at the end of two years, against his own inclination and the strongly-expressed desire of the circuit. He was appointed to Chester, probably the widest and most laborious circuit then in the Connexion. Mr. Allin preached and visited with characteristic ardour and devotedness. The country places

were numerous, and some of them very distant from Chester, which necessitated frequent and long absence from home. Hence, to secure time for pulpit preparation and general study, he was accustomed to return home from places many miles distant after week-night services, and in inclement weather. His constitution, never strong, suffered much from this strain upon it, and developed tendencies to throat and chest affections, which in a few years compelled him to retire from the regular ministry. Wide, however, as the circuit was, Mr. Allin, with his wonted energy and enterprise, extended it yet further by opening two or three new places.

The anniversary of the Stockport Sunday School is a great festival, in the celebration of which some of the most distinguished preachers in the United Kingdom have taken part. In 1825 Mr. Allin preached the annual sermon of this institution. The subject chosen for the occasion was, "The diffusion of knowledge among the labouring classes promotive of the public good." The subject was popular on the side of Christian patriotism, and the sermon was intended to be a defence of the efforts then becoming more active and general for the education and moral elevation of the working classes. The preacher propounded his theme in the following terms: "Knowledge is advantageous, first, as it enables its possessor to secure additional happiness; secondly, as it is promotive of the public good. It is princi-

pally under the second of these views that we propose to consider it this evening." The beneficent influence of knowledge in general, and especially Scripture knowledge, on the order and happiness of society, is shown with the breadth and clearness of a statesman and a philosopher. The most important objections then urged against the education of the masses are candidly stated, and shown to have no foundation in reason or history. The sermon gave high satisfaction to the committee of the school, and was much applauded by the immense congregation which heard it. It was afterwards published, with an appendix of important notes.

CHAPTER VI.

MR. ALLIN'S APPOINTMENT TO HUDDERSFIELD—SOCIAL INTERCOURSE—DR. BOOTHROYD — MR. ALLIN'S DISCUSSION WITH MR. EAGLETON — PREVALENCE OF ATHEISTIC MATERIALISM IN HUDDERSFIELD AND NEIGHBOURHOOD—SERMON ON THE EVIDENCES OF RELIGION—SERMONS IN REFUTATION OF THE MATERIALISM OF MIRABAUD'S 'SYSTEM OF NATURE'—PUBLICATION OF SERMONS ON THE "CHARACTER AND FOLLY OF MODERN ATHEISM," AND "THE NECESSITY OF REVELATION"—MR. DREW'S REVIEW—REMARKS THEREON — STATE OF THE HUDDERSFIELD CIRCUIT.

MR. ALLIN'S next appointment was to Huddersfield, and in no other circuit did he display so much mental activity, engage in such varied public work, win so much public respect, or exert so wide and powerful an influence. The congregations in High Street chapel, and in several of the country places, were large, and included many socially respectable and wealthy families, and more than an average number of intelligent and thoughtful men.

Mr. Allin's intercourse with general society in and around Huddersfield was very extensive. Amongst

frequent callers was Dr. Boothroyd, minister of Highfield Independent Chapel. He was editor of 'Biblica Hebraica,' and author of a 'New Family Bible, and Improved Version, from corrected texts of the originals, with Notes Critical and Explanatory.' The Doctor was a great smoker, plain in dress, and unpretending in manners. He was copious in conversation, which he often interspersed with learned phrases, and while habitually grave as a Puritan, now and then relaxed into gentle humour and merriment. He often mooted difficult questions in speculative theology and philosophy, insoluble, or concerning which diverse solutions have been offered. Like Mr. Allin, he was a great admirer of Butler's 'Analogy.' He and Mr. Allin sometimes preached together at "a double lecture," which at that time was a popular institution in Yorkshire.

In the first year of Mr. Allin's residence in Huddersfield several demonstrative meetings were held in that town by the Peace Society, in which the Rev. John Eagleton took a prominent part. He was a genial man, and an able, eloquent, and faithful preacher. With characteristic ardour, for he was an orator rather than a philosopher, Mr. Eagleton pushed the principles of the Peace Society to their utmost logical limits. Those who did not adopt his principles were boldly challenged, and in defiant terms reproached with conscious weakness or cowardice if they remained silent. Mr. Allin accepted

the challenge, and preliminaries were soon settled for a public discussion between him and Mr. Eagleton, to take place in Ramsden Street chapel, of which Mr. Eagleton was minister.

Mr. Eagleton's contention was not merely that a nation has not the right to go to war with another nation, except under the express command of God, which the Jews had in their wars with the Canaanites; but applying this principle to capital punishments, he contended that society has not the right to take away human life for any crime, except authorized by the command of God. Such was the issue to be tried in this discussion. As the day of discussion drew near public interest rose to excitement, persons came from long distances, and the large chapel was filled to its utmost capacity.

Mr. Brown of Sheffield wrote to Mr Allin, January 30, 1855, requesting the loan of a pamphlet or newspaper which contained a report of the discussion, and further asked, "where he could find the Quaker doctrine of the unlawfulness of war pretty fully set forth?" In reply Mr. Allin says: "The best report of my discussion with Mr. Eagleton appeared in a Wakefield paper. I have no record of it except an outline (somewhere) of my first address. My general line of argument was this—The *necessity* of civil government, as arising out of the social nature of man, and the relations and duties of social life. The consequent, or equal, necessity of

investing the magistrate with the *power of the sword*, that the end of civil government may be answered. The confirmation which this view receives from the entire history of the Old Testament, and from the express declarations of the New Testament, especially from Romans xiii. The Quakers' mode of opposition to this view is the adoption of an *extreme* principle of interpretation, which they themselves cannot apply universally, and which, if so applied, would convert Revelation into a system of falsehoods and contradictions. The best Quaker view I recollect is given in Dymond's 'Essays on Morality.'"

Mr. Allin led off the discussion in a clear and logical statement of his own thesis, in which he referred to the proposition of his opponent no further than was unavoidable in guarding his arguments against anticipated objections. To this general statement Mr. Eagleton replied in a feeble and desultory speech, which neither established his own position nor effectively assailed the position of Mr. Allin. Taking his stand on the principles enunciated and established in his opening address, Mr. Allin in his second speech, with the skill of a practised logician, and with remarkable fluency, examined and triumphantly refuted the arguments and declamatory assertions of his opponent, at the close of which the vast assemblage gave its verdict in thundering applause. Mr. Eagleton declined to reply, and the discussion closed.

In Huddersfield, more than in any other town in which Mr. Allin had resided, infidelity was prevalent amongst the working classes. It assumed the form of atheistic materialism. At the close of the last century a vast revolutionary wave, which "bore in its bosom the accumulated storms of two centuries," starting from France as its centre, swept over Europe, and deposited in our own country a mass of sedimentary matter, philosophic and political, which produced in after years pernicious weeds and loathsome monsters. The genius and learning of Helvetius, Condorcet, Bayle, Voltaire, Diderot, and their associates, produced an extensive infidel literature in France which denied the existence of mind in the universe, thus reducing man to an animal, and abolishing the existence of God. The most popular exposition of these opinions was given in 'Le Système de la Nature,' published in 1770. The name of Jean-Baptiste de Mirabaud stands on the title-page as the author. He was born in Paris in 1675, was perpetual Secretary of the French Academy, and died in 1760, ten years before the publication of the 'System of Nature.' The book has been ascribed to various authors, but the evidence is now accepted as conclusive, that it was written by Baron D'Holback, a writer in the 'Encyclopèdie,' who died at Paris, 1789. Sir James Mackintosh says the 'System of Nature' is "the boldest, if not the ablest, publication of the Parisian atheists." It is written

in a clear and finely-moulded style, abounds with passages of brilliant rhetoric and impassioned eloquence. Bold in dogmatism, but superficial in reasoning, it is strongly calculated to captivate the popular mind. An English translation of the 'System' had a wide circulation. In and around Huddersfield it was the infidel's text-book and armoury. Clubs were instituted where infidels met to fortify their opinions, and furbish their weapons for renewed assaults upon all religions. They vaunted the speedy downfall of superstition, and loudly proclaimed the coming age of reason and free thought. The spectacle excited Mr. Allin's jealousy for the outraged claims of Christianity, and his pity for the men who were deluded by these pernicious opinions, which induced him to preach several sermons on particular branches of the Christian evidence. These able sermons excited public attention, hence the name of Mr. Allin was often brought up, and his arguments canvassed at infidel clubs. Under these circumstances Mr. Allin felt that on him, pre-eminently amongst his brethren, was devolved the duty and responsibility of defending the gospel. Important as was an exhibition of the evidences of Christianity, he saw that it was not sufficient to meet the entire demands of the occasion, and therefore resolved to attack the fortress of the enemy by subjecting the 'System of Nature' to a rigorous examination in a series of discourses.

Various theories have been propounded in explanation of the origin of the idea of God in the human mind, and several lines of argument have been worked upon in proof of His existence, but while the details of the arguments are distinct, in principle they interpenetrate, and are reciprocally dependent and corroborative. Dr. Thompson, Archbishop of York, following Kant, divides these arguments into Ontological, Cosmological, Physico-theological, and practical, or moral. Kant contends that the three first arguments are logically inconclusive, and that reason cannot prove the existence of God. Hence, under the authority of a great name, some theistic writers have shown a disposition to surrender these arguments, or to claim for them less force than they were believed to possess by the great metaphysicians and divines who built up the noble system of our English natural theology. The moral argument was held by Kant to be the only tenable ground on which our belief in the existence of a personal First Cause can be based. Sir W. Hamilton, following Kant, says: "The only valid arguments for the existence of God, and the immortality of the human soul, rest on the ground of man's moral nature." Conceding that conscience, or the moral faculty in man, is a witness to the existence of God, we still hold that arguments in proof of the existence of an intelligent Creator drawn from the order, dependence, and adaptations, so clearly manifest in the universe, have

a foundation in reason, the constitution of the human mind, the consent of mankind, and in Holy Scripture. Notwithstanding Kant rejected the design argument as logically inconclusive, he yet speaks of it in these terms: "This proof deserves to be mentioned at all times with respect. It is the oldest, the clearest, and the most suited to the ordinary understanding. It animates the study of nature, because it owes its existence to thought, and ever receives from it fresh force. It brings out reality and purpose where our observation would not of itself have discovered them, and extends our knowledge of nature by exhibiting indications of a special unity whose principle is beyond nature. This knowledge, moreover, directs us to its cause—namely, the inducing idea, and increases our faith in a Supreme Originator to an almost irresistible conviction."

Mr. Allin's object in preaching these sermons was not so much to adduce proofs of the existence of God as against the denial of dogmatic atheism, but rather to criticize and refute the atheistic materialism of the 'System of Nature.' While, however, this was his specific object, he gives in the opening of his first discourse a concise and clear statement of the ontological and design arguments. The discourses indicate a wide range of reading, fulness of information, a complete mastery of his materials; and whether dealing with the profoundest metaphysics, or with

the facts and laws of physical science, he is equally at home. The reputation of the preacher, and the popularity of the subject, drew crowded audiences, which filled the aisles of High Street chapel. Having regard to the abstruse nature of the arguments which formed the body of the sermons, it must have been a great effort of patient attention on the part of many to sit and listen, while the logician welded one link after another into an adamantine chain—piled one argument upon another till the edifice rose massive and impregnable — undermined and exploded one sophism after another, till the brilliant 'System of Nature' was shattered and demolished; but when this was done the preacher poured forth the teeming treasures of his heart in able and eloquent applications, level to the capacity of all, and delivered with overwhelming earnestness. If the intellect was instructed in the argumentative parts of the sermons, and the assent of reason secured to the first and greatest of all truths, the applications dealt with the conscience and heart in searching appeals. Only comparatively few might be able to follow the preacher in the logical processes of his sermons, so as to connect the several parts of his arguments and measure their united force; but the applications, which were sermons in themselves, brought the essential and saving truths of the gospel home to the business and bosoms of all classes.

So profound was the impression made upon the

public mind by these discourses, that Mr. Allin was requested to preach them in many towns of the north of England, in which infidelity was prevalent. In some instances the arguments were condensed into two sermons, or a particular section of them was made the thesis of a single sermon. He also preached one or more of the sermons in the towns and villages around Huddersfield; sometimes in barns, or mill-rooms, extemporized for the occasion. Wherever the sermons were preached congregations were large, and the verdict of Huddersfield was endorsed as to their ability and conclusiveness.

Mr. Allin now became widely known as one of the most formidable opponents of infidelity, and one of the most able advocates of Christianity. Not a few, entangled in the meshes of atheism and materialism, sought interviews in which he listened with respectful attention to a statement of their objections and difficulties. Some of these, obviously men of ability and education, were the very waifs of infidelity, with threadbare coats, and empty purses, who, in addition to instruction, obtained good advice, and something more. Occasionally these interviews were unseasonably long, annoying Mrs. Allin by postponing and spoiling dinner, but annoying her yet more by the fear that her unsuspecting and generous-hearted husband was being imposed upon by thriftless and worthless men. Many letters were also written to him by sceptics and infidels, to all which

he replied, and to some his replies were long and elaborate.

Mr. Allin was importuned to publish his sermons on atheism, and, with a view to secure for them a more extensive and enduring usefulness, he revised and prepared them for the press. The volume appeared in the spring of 1828. The sermon on the 'Immortality of the Soul,' which had long been out of print, was prefixed to the sermons on atheism, and a sermon was added on the 'Necessity of a Divine Revelation.' Concerning these two sermons Mr. Allin says in his preface: "The discourse on the Immortality of the Soul, which, as may be learned from its introduction, was delivered on a Sunday School anniversary, was some time ago published in a separate form. As, however, it is intimately connected with the subject of the succeeding discourses, and relates in fact to one of the most important branches of atheistic materialism, it seemed naturally to claim a place in some part of the volume. The addition of the last discourse was deemed necessary, in order to show the insufficiency of deism as a foundation of human faith and hope, and as giving a somewhat more particular view of the superior value of the Christian Revelation than had been found practicable in any of the preceding discourses." An extensive collection of notes was appended to the first four sermons, relative to points which could not be conveniently brought into

the sermons, and amplifying and confirming other points.

A large edition of the volume was printed, and quickly sold. Opinion on all sides was unanimous and decisive as to the ability displayed in the sermons, and the important services rendered by the author to the interests of Christianity, and to the order, stability, and happiness of society. It is not necessary to quote all the opinions of reviews, or of individuals, but we extract the following remarks from a review of the volume which appeared in the 'Imperial Magazine,' written by Mr. Drew, whose reputation as a metaphysician was very high :

"The title of this volume indicates that these discourses belong not to the common order of sermonizing, and we are led to expect, in the perusal of them, a train of thought and argumentation which will carry the mind of the reader into an unfrequented path. In these expectations we have not been disappointed. They have been gratified to the full, and in some instances even surpassed.

"The region into which the author has entered is in a high degree metaphysical, argumentative, and abstract, but he has brought to the task a mind admirably adapted to the investigation, and, in support of his positions, has availed himself of the reasonings of others, whose names have always commanded respect, where the arguments adduced by them have failed to produce conviction. The more

abstruse branches of investigation he has indeed wisely reserved for the long and acute notes which are appended to each discourse. These may be considered as illustrative of what is advanced in the sermons, and may be read at leisure by those who can enter the vast profound, and trace in all its depths the coincidence between philosophy and revelation.

"The sermons indeed, independently of the notes, are in general too recondite for common hearers, and it is only on particular occasions that such discussions should ever be introduced into the pulpit. Of this fact the author seems well aware; and the objection to which he saw he should expose himself, he has anticipated, and met in some paragraphs of his preface. The sufficiency of his grounds on the present occasion we readily allow, but this does not remove the foundation of the objection, nor do we think that it can ever cease to operate until he can find a congregation composed of philosophers and metaphysicians.

"It has frequently been observed, that sermons in general are heard with more advantage than they are read. Respecting these before us, we think this order will stand quite reversed. They were probably heard with more admiration than comprehension; and had they not been committed to the press, it is probable that eight-tenths of their excellence would have been for ever lost. Placed as they now are

in the hands of the reader, he may pause on the sentences and paragraphs as they pass under his eye, and re-examine the links that have occupied his attention, without fearing the chain will be broken by his retrospect, or by the advances of the preacher, while he is reflecting on the past. In listening to a discourse delivered, attention must follow the speaker, and, on subjects like these before us, the most trifling intermission is frequently attended with injurious consequences to both. With the volume, however, in his hands, he can at any point of difficulty call upon the author to repeat what he had stated until its import and bearing are fully comprehended, or desire him to suspend his discourse while he indulges in reflection, and then request him to proceed, with a full assurance of being implicitly obeyed. Discourses of this description, to be understood, should always appear in print.

"The author, we have been given to understand, is a minister in the New Connexion of Wesleyan Methodists. Beyond this transient information, and what we gather from the volume, we know nothing of the writer; but we are assured, from the perusal of the work, that he possesses talents which would do honour to any religious community. In those districts where the sophistries of materialism, atheism, and infidelity are scattered, this work will be found of essential service in exposing fallacies assuming

reason's garb, and in 'putting delusion's dusky train to flight.'"

In reference to Mr. Drew's objection to the abstruseness of the discourses on atheism, it must be remembered that the subjects of which they treat were matters of every-day conversation amongst the working classes in their clubs and workshops, and that as the subjects were announced congregations were gathered to hear them discussed, much above the ordinary level of popular intelligence. If such subjects are not to be absolutely excluded from the pulpit—if in certain conditions of public opinion it is the duty of ministers who have competent ability, to discuss such subjects in the pulpit, which few will deny—and if they are to be discussed in their own light, as they must be if discussed at all—if so, then it is not possible for the preacher to avoid abstruseness, in the sense of always keeping on a level with the intelligence of the least intelligent of his congregation. The discourses on atheism are popular in their style, remarkably free from inflated diction, and from the technicalities of science and philosophy. If some of his hearers could not follow his arguments from beginning to end, yet now and then there were passages and points which they could not fail to understand, while the calm, stately, and triumphant march of the preacher must have profoundly impressed even those who had not followed him step by step in his arguments; and

when the summing up came in the application, every one had "his portion of meat," and felt himself stronger in that faith in God, the foundation of which is not more in the understanding than in the moral faculty. Moreover, it would be unjust to Mr. Allin to suppose that such subjects as those included in the volume before us were the ordinary topics of his ministry. No man ever brought out in the regular course of his ministry more clearly, boldly and constantly, the doctrines, duties, and privileges of the gospel. True it is, every sermon, no matter what the subject, bore the special mark of his own mind. But it is difficult to say whether the cultured and thoughtful men drawn to hear Mr. Allin listened with greater delight and profit to his ordinary sermons than the poor and unlearned. Hence, in all the circuits in which he laboured, his ministry was eminently successful in the conversion of sinners and the edification of believers.

While Mr. Allin was busily engaged in pulpit and literary work, he administered the affairs of his large circuit with wisdom and energy. Active pastoral work kept pace with laborious pulpit preparation and preaching. The statistics of the circuit, as printed in the Minutes of 1827 and 1828, show great progress in all departments. The membership rose from 520 to 660; and collections and subscriptions to all the funds of the Connexion were much augmented.

CHAPTER VII.

MR. ALLIN'S APPOINTMENT TO LIVERPOOL — DEVOTEDNESS AS PREACHER AND PASTOR—GROWTH OF THE CIRCUIT—VISIT OF CARLISLE AND TAYLOR—REAPPOINTED TO SHEFFIELD—COURSE OF LECTURES ON THE TRINITARIAN CONTROVERSY—MR. CHAMBERS AND STUDENTS OF ROTHERHAM COLLEGE—DEATH OF D. BARKER—ILLNESS OF SECOND DAUGHTER—LECTURE AT THE OPENING OF THE MECHANICS' INSTITUTE—CHOLERA IN ENGLAND—MR. ALLIN STRUCK DOWN BY IT—DOMESTIC AFFLICTION AND SORROW — PORTRAIT AND BIOGRAPHY IN THE 'IMPERIAL MAGAZINE'—FAILURE OF HEALTH—RESTS A YEAR.

DOMESTIC circumstances induced Mr. Allin to decline the earnestly-expressed desire of Huddersfield circuit to remain a third year. Several circuits pressed him by deputations to accept their invitations, but he preferred Liverpool, to which circuit the Conference of 1828 appointed him. The circuit was limited to the town, and contained only two chapels. The congregation at Zion filled the chapel, and included many families of social respectability. Mr. Allin's ministry here, as in all other circuits, was eminently popular, drawing leading men from other

congregations, and securing for him the respect and friendship of the leading ministers in the town. He was indefatigable in pastoral work, visiting the poorest members in their lowly homes, some of whom dwelt in cellars. God blessed the faithful labourer. The circuit was in peace during the two years of Mr. Allin's superintendence, officers and members zealously co-operated with their ministers, and as the result the membership increased from 246 to 508.

No special circumstance occurred during Mr. Allin's residence in Liverpool, except, perhaps, the visit of Carlisle, an avowed atheist, and Taylor, an apostate clergyman of the Church of England, who were itinerating the country as missionaries of infidelity. Mr. Allin improved the opportunity by preaching several sermons in defence of Christianity, and in refutation of infidelity. Ministers of the gospel were challenged to public discussion. Mr. Allin, with wonted courage, intimated his intention to take up the gauntlet, but many friends, Dr. Raffles amongst them, importuned him to disregard the challenge, as in their opinion such discussions seldom accomplish any good on the Christian side, while they increase the notoriety of infidel lecturers, and consequently increase their power of greater public mischief. To these persuasions Mr. Allin reluctantly yielded.

The Conference of 1830 appointed Mr. Allin a

second time to Sheffield. His two eldest daughters, who had received a good education, were now approaching womanhood, and possessed mental powers, combined with energy and maturity of character, which qualified them to undertake the education of others. Mr. Allin therefore set up a separate establishment, partly with a view to enable his daughters to support themselves, and partly to enable them to render useful service to society. The father advised as to the method of education adopted, and superintended the religious instruction and exercises of the pupils.

Sheffield circuit included two chapels in the town and a large number of country dependencies. Scotland Street chapel was as old as the Connexion, but South Street chapel, situate in Sheffield Moor, was a new erection. The congregations in both places were large. Mr. Allin brought into this new sphere his characteristic energy as a preacher and pastor. His former appointment to this circuit was in 1815–16, when he had been in the ministry only seven years, and a number of intelligent and pious friends who cherished pleasant and grateful recollections of his high character and devoted labours, survived to welcome his return in 1830. At the time of his former appointment he was scarcely known amongst the denominations, but during the intervening lapse of fourteen years he had done public work of the highest order with conspicuous ability, and, as the

result, won a reputation equal to the foremost ministers of the age.

Several circumstances occurred during the first two years of Mr. Allin's residence in Sheffield which brought him into intercourse with the most influential men in the town, and with the general public.

In his first year Mr. Allin delivered a course of lectures on the principal points of the Trinitarian controversy, not so much to refute Unitarianism as to expound the essential doctrines of Christianity, and confirm the intelligent belief of our people. The course included: 'The inspiration and paramount authority of Holy Scripture'; 'The Scripture doctrine of the Person of Christ'; 'The Scripture doctrine of the Trinity'; 'The testimony of the Greek and Latin Fathers on the Trinity, and the degree of respect to which their opinions are entitled'; 'The sacrifice of Christ for the sins of the world,' &c. The importance of the subjects and fame of the preacher drew very large congregations, including some of the most notable men in the town, and not a few Unitarians. The sermons were free from mere invective and declamation. A supreme love of truth preserved the moral atmosphere in which the preacher thought and spoke calm and serene; the understanding of his hearers, unbiased by excited feeling, was thus free to follow his arguments, and yield to their force. The discourse on the Trinity is published in the volume

of 'Sermons on Biblical and Theological Subjects,' and may be taken as an example of Mr. Allin's comprehensive grasp of his subjects; the clearness and candour of his statements; and the force of his logic, whether elaborating arguments drawn from reason or Scripture. The discourses made a deep impression on the public mind. A respectable physician, a Unitarian, who heard the whole course, expressed his own and the general opinion of the ability and conclusiveness of the discourses, when he said to Mr. Allin: "I do not see what can be urged against the arguments you have brought forward." We are not quite certain whether the late J. S. Buckingham, Esq., who some time represented Sheffield in Parliament, heard one of these discourses, or a sermon in the ordinary course of Mr. Allin's ministry, but in one of his electioneering addresses, he said he had worshipped on the preceding Sabbath in such a chapel, where he heard the "Rev. Thomas Allin preach a very learned and altogether striking sermon."

"Two students from Rotherham College, whither Mr. Allin's fame as a preacher had reached, walked to Sheffield one Sabbath morning to hear him preach. The Rev. W. Chambers, of Newcastle-under-Lyme, relates how vividly he remembers, after the lapse of forty years, Mr. Allin's fine discrimination in delineating the mental history of the backslider that Sunday morning, of the successive steps of the down-

ward process :—his backsliding '*in heart*,'—the initial loss of his 'first love'—his growing aversion through very shame, and the accusings of an upbraiding conscience, to communion with God, the soul's true centre of rest and unfailing source of happiness—the gradual hardening against Divine reproofs still uttered in the secret places of the soul—and deadened sensibility to the tender tones of love and mercy which come from heaven; and remembers no less vividly the earnest and well-ordered reasoning by which, as he unfolded the terrible retribution the guilty wanderer was storing up for himself, he enforced the solemn admonition of the text—'shall be filled with his own ways.' But only let him pause ere it be too late, and return, taking with him words of penitence and prayer, to his forsaken Father, and all will be well. He will heal his backslidings and forgive him.

> 'Soul of our soul, and safeguard of the world!
> Sustain, Thou only canst, the sick of heart;
> Restore their languid spirits, and recall
> Their lost affections unto Thee and Thine.'"

In the year 1831 Mr. Allin suffered a severe bereavement in the death of his friend, the Rev. D. Barker, to whom and to his excellent family he was strongly attached. Travelling from Bolton to Manchester to fulfil an engagement to preach on the following Sabbath, the coach, driven at a furious rate, was overturned with a terrible crash. Mr. Barker's

delicate frame was so shattered by the fall that he died in a few days. The early death of this amiable and gifted man produced great sorrow in all our churches. Though comparatively young, his high character and useful services had gained for him a most respectable rank in our ministry, and excited hope that if life and health were spared he would become influential in the councils and enterprises of the denomination. A memoir of Mr. Barker was written by Mr. Allin and Mr. Shuttleworth.

Severer trials of affection occurred within the circle of Mr. Allin's home. His second daughter, who with her sister had charge of the ladies' school, was in delicate health, indicating symptoms of that insidious and fell disease which often selects the most amiable and beautiful as its prey; while it immolates, enshrines its victim in ethereal loveliness, quickens the mental faculties into preternatural vivacity and vigour, and fascinates the imagination with strange illusions of recovered health, until the bright vision vanishes in the cold shades of death.

Elizabeth had been trained from childhood in the nurture and admonition of the Lord, and when spending a few days with Mr. and Mrs. Crosland, of Huddersfield, in the hope that change of air and scene would avert the dreaded catastrophe, Mr. Allin addressed to her the following letter, expressive of a father's tender love, and intense desire for her spiritual and eternal interests.

"*Sheffield, August* 11, 1831.

"MY DEAR ELIZABETH,

"We are glad to hear that your strength is somewhat improving, and frequently and earnestly do we pray that your health may be perfectly restored, and that your affliction may be sanctified to your spiritual and eternal good. Intended as it doubtless is, by an infinitely wise and gracious Father, to impress you with the vanity of the world, to impel you to secure a present, personal, saving interest in that Jesus who is the resurrection and the life, and to attach you closer to Him in whose favour alone there is satisfying happiness, pray and strive that the great ends of your affliction may be answered. Rest not without the love of God shed abroad in your heart by the Holy Ghost given to you. There is only the same way of salvation for you as for the lowest and vilest of your species. Emptied of self, and deeply humbled under the conviction of entire sinfulness and unworthiness, you must come in the exercise of faith and prayer to Jesus, and He will, yes, He will, graciously receive and fully save you. But do not trifle. Strive, wrestle—agonize in prayer. Ask until you receive. Nothing, not even your restoration to health, would so gladden my heart as to know that you are happy in the pardoning love of God, and nothing is that God more willing to bestow.

"Praying that you may be restored to perfect health, both of body and soul,

"Your very affectionate father,

"THOMAS ALLIN."

The high respect entertained by the foremost men of Sheffield for Mr. Allin's character and public services, was shown at the close of 1832, when he was requested to deliver an address at the opening of the Mechanics' Institute in that town. This honour was offered in the first instance, as Mr. Allin informs us in the introduction of his address, to James Montgomery, the Christian poet, who had laboured earnestly and disinterestedly to promote the mental and moral elevation of Sheffield, and who had suffered severely in the cause of public liberty. When Mr. Montgomery declined the honour on personal grounds, the committee unanimously offered it to Mr. Allin, who accepted it. Mr. Allin chose the following thesis for his address: "Christianity not only allows, but requires, the acquisition of general knowledge." The lecture was "delivered in successive weeks to two of the largest and most respectable assemblies ever convened in the Music Hall, Sheffield, and was published at their unanimous request." The subject is kindred to that of Mr. Allin's sermon for the Stockport Sunday school, but in the Sheffield lecture principles are more clearly enunciated and more luminously argued, there is a wider and more striking induction of facts in proof and illustration, and the refutation of objections is more bold and crushing. The lecture is an eloquent oration, in which the enlightened patriot and Christian philanthropist pleads the right of the labouring

classes to that knowledge which is necessary to develop the faculties God has given them; and energetically enforces the duty of spreading that knowledge. If the theme discussed by Mr. Allin do not interest us now as it did the philanthropic and Christian men of a former generation, it is because the rights for which they contended in the face of obloquy and suffering have passed beyond the stage of controversy, and are now held by all classes as undisputed principles in our social economy, and have acquired the practical authority of public law.

Mr. Allin's lecture provoked the ire of the advocates of "popular ignorance," who in the person of Mr. S. Roberts, a churchman, addressed letters of remonstrance and rebuke to the lecturer, which drew from him two letters in reply, which were published in the Sheffield 'Iris.' Of Mr. Roberts' social and religious opinions it is sufficient to state he affirmed that Jesus Christ, knowing "that human learning was in no way promotive of godliness, strongly reprobated and condemned it." "Neither riches nor learning are favourable to the purity, and promotive, of true religion." The poor may be taught only "to read and write, and, to a certain extent, to cast accounts."

In the year 1830 it became generally known in England that a mysterious malady had appeared in the East, and after committing terrible ravages amongst its populations, was bending its course to-

ward Europe. As if to execute the decrees of a sovereign power above the laws of nature, it marched along unchecked by heat or cold, crossing seas, burning plains, and snow-clad mountains. In 1832 this scourge produced in England an excitement which rose to a moral panic. Young and old, rich and poor, delicate and strong, godly and wicked, were indiscriminately struck down. The man who rose in the morning blooming in robust health was seized, and after a few hours of great suffering numbered with the dead. Places of worship were crowded, special services were held, and multitudes professedly turned to the Lord. Mr. Allin was struck down; by the prompt and energetic application of remedies his life, however, was spared; but his feeble constitution received a severe shock, from which perhaps it never fully recovered.

Personal affliction was accompanied by domestic affliction and sorrow. Mrs. Allin and several of the children were attacked by painful and dangerous diseases, which in one case proved fatal, and bereaved Mr. Allin of his youngest daughter. The following letter tells a sad tale of personal and family suffering:

"*Sheffield, Sept.* 20, 1832.

"MY DEAR BROTHER,

"Your esteemed communication of the 24th ultimo I should have answered sooner had it not been for the personal and family affliction with

which I have been contending. I will give you a sketch of them. In the beginning of August I had been with Elizabeth, whose long and severe affliction has been a source of great anxiety and expense, to the Isle of Man, where, after stopping a day to get her comfortably settled, I left her. On my arrival at home, August 10, I found our youngest child Emma in the doctor's hands, from what we at first thought to be measles, but which proved to be small-pox. My wife was scarcely able to do anything, partly from rheumatism, and partly from a sore foot. On Friday the 17th I was seized with cholera, and in the course of four hours was brought to the brink of the grave. In the night of the 18th our daughter Annie was attacked with English cholera, which, though severe for a short time, was soon subdued; and during the next week both Sarah and Marianne had a similar visitation. In the mean time my wife was lame, I was labouring under much pain and languor, and Emma was hastening to the grave. On the 25th she died, and on the 28th we saw her once lovely but disfigured frame deposited in the silent tomb. On the following day Marianne was attacked with violent pains in her head, coldness, shivering, and an intermitting pulse, which threatened considerable danger, but in a few days she was relieved. On the evening of the 30th my wife was attacked with cholera, and, though the disease did not become violent, the effects of it are not yet entirely removed; and on the following day Elizabeth, who had returned home much improved, was seized with what at first seemed to be inflam-

mation of the chest, but terminated in slow fever, by which she is left in almost as languid a state as she was before going to the Isle of Man. Such a conflict you, I hope, will never have to sustain. Storm succeeded storm with such rapidity as to amaze, confound, and almost overwhelm me. I seemed, like Job, to be put into the hands of Satan to do everything short of destroying me, and my shattered frame and drooping mind appeared to be left to the pitiless pelting of the storm without respite or shelter. Nature felt, and would have rebelled, but grace and Christian principles triumphed. 'Though He slay me yet will I trust in Him.'

"Amidst these distresses I was employed partly in devising plans of usefulness, and in directing operations in which personally I could but partially engage. Our Resolutions will show you some of the ways in which we have been and are still endeavouring to improve the cholera visitation to this town. We have every Sabbath ten out-door preaching services, some of them being held an hour before the public services in the chapels, so as to get the people *immediately* to those services. In this work our local preachers are active and eminently useful. We have about twenty Sunday evening prayer meetings, as many on the week-nights, and about the same number of new classes. Nor does the Head of the Church suffer us to labour in vain. All the means are well attended. Sinners are inquiring the way to Zion, and though we see much done, we are expecting more. But then it is by a combined and general effort of the whole Church.

A circuit preacher can do but little if left to himself. The principle of Methodism is universal co-operation. This is one of its glories and the secret of its success. It teaches doctrines calculated to excite to it, and its ecclesiastical polity leaves the fullest room for it. Try to secure it among your people. Let your sermons, prayers, society meetings, addresses, and conversational intercourse all bear on this point. Engage the people to pray for an outpouring of the Spirit, and adopt such of our plans, or of your own, as you deem expedient.

"That you may be made a lasting blessing is the sincere prayer of your truly affectionate friend,

"THOMAS ALLIN."

In the above letter Mr. Allin refers to "devising plans of usefulness" while laid aside from public work. These plans were printed and circulated amongst the leaders and others. They are printed on the sheet from which the letter is copied, and we reproduce them, as they show the methods of Christian work at that time, and peradventure may suggest useful hints to us in our day.

RESOLUTION I.—That each member of our Society shall endeavour to fix upon *at least* ONE person, who is not at present attending regularly on public worship, and make that person the object of particular attention; inviting affectionately, earnestly, and perseveringly, to our public and private means of grace; and making it matter of fervent and believing prayer, that God would crown the effort with success.

II.—That once a month each leader shall endeavour to shorten the usual services of his class, and at the close of

the meeting shall ask the members *individually* how far they are acting on the plan thus laid down, and what are the results of their labours; and that he faithfully report accordingly, to the leaders' meeting.

III.—That each leader request his members to furnish him with the names and residences of any backsliders whom they may know; and that the leader bring the information he may obtain, to the leaders' meeting, in order that suitable persons may be appointed to visit them.

IV.—That the following plans for the promotion of the interests of religion among us, by the establishment of new classes, at the present distressing but interesting period, be approved, and so far as practicable, adopted.

1. PREACHING.—This to be either stated or occasional; in the open air, or if the weather prove unfavourable, in some convenient neighbouring house; on the Sabbath or week-day, as may be most practicable and expedient. A few friends to be engaged to assist in the singing, and at the close of the service any class-meeting or prayer-meeting we may have in the neighbourhood to be announced, together with our services in the nearest chapel, and an invitation given to attend them. It will be well, also, at the close of the Sunday afternoon and week-night services, to request such as are seriously disposed to go to the house where the class meets, and there spend half-an-hour in prayer and religious conversation. By this means, such as are graciously impressed will be found out, particular information on the nature and advantages of class-meetings given, and the attendance of such persons secured.

2. PRAYER-MEETINGS.—These may be either on Sundays or week-nights, and held either in the house in which the class meets, or, (which is a preferable plan) in the neighbouring houses in rotation. In those places where a sufficient number of praying members, whether male or female, can be found, from three to six of them may engage to carry on a prayer-meeting on some week-

night, taking it from house to house, and at the close of it inviting to the class, the chapel, &c.

3. PERSONAL VISITING.—Two persons, one of them a circuit or local preacher, or a leader, or a pious member of tolerable age and intelligence and the other a pious friend, may go through the neighbourhood in which the class meets, calling at least at the houses of such persons as are living in the neglect of religion, leaving with them, if deemed expedient, some religious tract or book, informing them of our religious means, and urging them to attend.

V.—Convinced that it is the solemn and indispensable duty of every lover of God and of the souls of men, to improve by every lawful means, and to the utmost possible extent, the disposition now existing to attend Christian ordinances, and to listen to the truths of religion,—all the brethren present,—circuit and local preachers, exhorters, leaders, and assistant-leaders, pledge ourselves, not only to render all possible and necessary assistance at our public prayer-meetings, in the chapels on Sunday evenings, at the Friday evening prayer-meetings in Allen Street and South Street, and at such other prayer-meetings as may be established in our respective neighbourhoods,—but we also engage to employ all our influence with our members and Christian friends to induce them to unite with us in the same work.

VI.—That in order to increase our means of usefulness, such of our female members as possess opportunities and qualifications be requested by their leaders to assist in carrying on the Sunday evening and week-night prayer-meetings; and that their names, together with those of such male members as are willing to engage, be brought to the leaders' meeting, with information whether they can engage on Sundays or week-days, or both; also, whether they can go round in connection with a set of prayer-leaders, or help only at some particular place.

VII.—This meeting rejoices to learn that not only are additional Sunday evening prayer-meetings established, but

also that several *week-night* meetings have been commenced, and strongly recommends it to every local preacher and leader, to endeavour to establish a similar meeting in his own immediate neighbourhood, according to the foregoing plan.—(*See Article on Prayer-Meetings*, Resolution IV.)

VIII.—Convinced that South Street and its vicinity present an extensive field for usefulness, this meeting recommends the leaders there to urge on their members the necessity of increased exertions; and also requests Mr. LYNN, in conjunction with the South Street leaders, to form as many classes of prayer leaders as possible to carry on week-night prayer-meetings, in the most populous places, taking them from house to house.

The 'Imperial Magazine' contained portraits of celebrated living men, with biographical sketches. In the October number, 1832, a portrait of Mr. Allin appeared, with a brief memoir, and an intelligent estimate of his great powers as a preacher. The writer says: "If we were asked what is the predominant quality of Mr. Allin's mind, we should unhesitatingly say, an amazing capability and a decided taste for metaphysical and philosophical discussion. In questions of an abstruse nature, inviting to deep and patient investigation, demanding the exercise of close and vigorous thought, and requiring, in order to their elucidation, a train of connected and powerful reasoning, Mr. Allin appears to wonderful advantage. In questions of this kind, he is quite at home. The most difficult subjects in morals and theology are handled by him in a truly masterly style, and he is perfectly familiar with the

most profound arguments which such subjects necessarily involve. In order to illustrate and enforce the propositions laid down, he frequently brings forward the facts and discoveries of natural philosophy, with remarkable facility and appropriateness: this is done without any affectation of learning, without any parade of the knowledge he has treasured up in his mind.

"Preachers of this class are too generally dry and uninteresting; their language is destitute of beauty and their delivery of animation—they consequently seem but ill calculated to attract and impress a popular auditory; the truth of this is often evinced in the smallness of the congregations they have to address. But these objections do not apply to Mr. Allin. However abstruse the subject which he undertakes, however profound the arguments he is enforcing, his language displays both the beauties and the powers of composition. Even when his thoughts have a metaphysical cast, his style is generally perspicuous, always elegant, and frequently affords specimens of the highest flights of pulpit eloquence. His delivery, far from being tame and lifeless, is distinguished for its earnestness and energy. Commencing his sermons in a tone of voice, moderate, but sufficiently distinct and animated, his feelings as he proceeds are evidently undergoing a gradually increasing excitement, until towards the close he is filled with ardour almost

overwhelming. When the argumentative part of his discourse is finished, having endeavoured to enlighten and convince the judgment, he concludes by addressing the most pungent and faithful appeals to the hearts and consciences of his hearers; these appeals are uttered with an earnestness, and attended with an unction, which renders them solemnly impressive and irresistibly persuasive."

Mr. Allin's health was now so broken by a "series of afflictions," as to be unequal to the duties of the ministry. He could not fulfil the ordinary course of appointments in his circuit, and was unable to attend the sessions of the Conference of 1833, which was held at Nottingham. Symptoms of organic disease appeared, friends foreboded that his work as a minister was done, and that the close of his life was not far distant. Under these circumstances Mr. Allin requested from Conference permission to rest one year, hoping he would be able at the end of that time to resume his work. The following resolution was passed by Conference, viz.: "That the Conference has learned with deep regret the increased indisposition of Brother Allin, and in compliance with his request and the recommendation of the Annual Committee, Resolves that he be considered a supernumerary preacher for the ensuing year." The following very considerate and kindly resolution was also adopted, viz.: "That as the indisposition of Brother Allin is of such a nature as

to require a cessation from pulpit duties for one year, and as it may conduce to so desirable an object as the restoration of his health, to visit those circuits which, in the opinion of Conference, may be benefited by his advice, the Conference will allow Mr. Allin £40, in consideration of such services, in addition to his annuity from the Beneficent Society; this allowance not to include travelling expenses."

CHAPTER VIII.

MR. ALLIN'S VISIT TO THE ISLE OF MAN—LETTERS TO MRS. ALLIN—CARLISLE'S VISIT TO SHEFFIELD—PROFESSED REFUTATION OF DISCOURSES ON ATHEISM—REPUBLICATION OF DISCOURSES WITH NOTES ON CARLISLE—DEATH OF ELIZABETH—SUPERANNUATED—CORRESPONDING MEMBER—AGAIN VISITS THE ISLE OF MAN—CONTROVERSY WITH A MINISTER IN SHEFFIELD.

RELEASED from circuit duties, Mr. Allin adopted vigorous measures to re-establish his health. In company with his second daughter, Elizabeth, who was in a precarious state of health, he visited the Isle of Man as offering a complete change of air and scene. In Douglas he found pleasant society in the friendship of Mr., afterward Dr., Carpenter and the Rev. Mr. Howard, resident clergymen, and the Rev. E. Parsons, and daughter, of Leeds. Several friends also from Manchester, Liverpool, and Sheffield, spent a few days with him. In the pure air, bracing breezes, and cheerful society of this beautiful island, Mr. Allin's strength increased, unfavourable symptoms subsided, and his spirits recovered much

of their natural sprightliness. The following letters written to Mrs. Allin indicate the strength of his home affections and the gradual improvement of his health.

"*Douglas, Isle of Man, June* 27, 1833.

"MY DEAREST ANN,

"Whilst here far from home and anxious respecting those I have left there, I experience no little pleasure in thinking of, and praying for, and writing to the dearest object of my earthly love. Unworthy should I deem myself of the affection of one of the most affectionate of wives were it otherwise. I feel indeed that I have abundant cause for gratitude. Rapidly increasing strength, reviving spirits, and sweet communion with a Covenant God, impose obligations upon me which it would be base indeed not to acknowledge. But while truly thankful for these unspeakable blessings, I am not at home; still I rejoice in the anticipation of being fitted by my present banishment to minister more largely to the happiness of those whom I so highly esteem and love.

"Yesterday I wrote to Marianne. If the views of my dear Ann are similar to my own, do prevail upon her or constrain her to come. Her health must if possible be preserved, and I know of nothing so likely to be of service to her. She might call on Mr. Saml. Johnson on her way here—as by taking the Wellington coach she would have two hours in Manchester, and thence come forward to Liverpool

by the last of the first train carriages—the last second train she must not take.

"Elizabeth improves, and should favourable weather continue, will, I think, improve more rapidly. Let us pray and hope, even in this respect, that God will be better than our fears. Give my love to the children, who, I hope, are well, and let me entreat thee to take care of that health which is of the greatest importance to me as well as to our children.

"Praying that God may preserve and abundantly comfort thee,

"I remain, my dear Ann,

"Thy ever affectionate husband,

"THOMAS ALLIN."

"*Douglas, July* 2, 1833.

"MY DEAREST ANN,

"An irresistible temptation is presented to me to write again by Mr. Judd, a gentleman from Sheffield, having offered to bring a note. Last night Mr. Booth arrived and brought the note from Marianne. I rejoice to learn that my dear wife and children are preserved in health. May our gracious God still preserve you.

"I am still going on very, very well. In this respect my expectations are exceeded. My Ann will, I know, rejoice with me on this account. Elizabeth improves in her appetite, but not much in other respects. The weather is so wet and cold as scarcely to allow of her walking out. I hope Marianne is on her way to join us; do if possible send her. Mr. Gilton left us last Thursday, but last night we were

joined by Mr. Hulme and Mr. Booth. We are together here, and form a comfortable party. Were my dear Ann with us, I should have in this respect nothing more to wish.

"Love to all the children, and respects to friends. That God may continue to bless thee with health and abounding spiritual joy, is the sincere and constant prayer of

"Thy ever affectionate husband,

"THOMAS ALLIN."

"*Douglas, July* 6, 1833.

"MY DEAREST ANN,

"The two last nights we have been expecting either Marianne, or a letter informing us whether she is coming or not, but we have been disappointed. I am still, thanks to the Father of our mercies, improving in health. Next Saturday I and Mr. Hulme and Miss Ankers intend to leave Douglas for Liverpool. I shall therefore be at home, all being well, on the following Monday. Elizabeth improves but little, and I am at a loss what to do in her case. To leave her here without prospect of improvement is useless expense, and yet I scarcely feel willing to bring her away in her present state. She joins me in love to all. Mr. Hulme and Miss Ankers also wish to be affectionately remembered to all. Present my respects to Mr. Dixon, the preachers, and inquiring friends. I hope soon to see them well.

"I am glad to learn from Marianne's letter that a gracious God continues to bless you all with health. I need not say that I ever remember you before His

throne, where I doubt not I am remembered by my dear partner. Still let us pray, and hope that God will show us His salvation in the land of the living; but above all, that we may meet in that brighter, better world, which a precious Saviour has obtained for us.

"I remain, my dear Ann,

"Ever thine,

"THOMAS ALLIN."

When Mr. Allin returned home so great an improvement was manifest in his health as to gladden the hearts of his family, and revive the hope of his friends that life would be prolonged in such measure of health as to enable him to resume public work in a limited degree, if not to return to the duties of the regular ministry.

In the autumn of this year Mr. Carlisle, the apostle of atheism, visited Sheffield, and complimented Mr. Allin by making his discourses on atheism the subject of a lecture, not to refute the reasoning of the discourses, but to popularize himself and increase his audience. Mr. Allin republished his three discourses in self-defence, to the first of which he prefixed the following explanation: "They are now offered to the public in the present form in consequence of the bold and extensive efforts of the deniers of a God, or, in other words, of an Intelligent Creator, to spread amongst all classes of the community the absurdities of atheism; and at

the suggestion of friends who deem them well adapted to neutralize the poison of that system, and to arm the young and unguarded against its assaults. The hero of the party, Mr. Carlisle, on a late visit to Sheffield, chose to make them the professed subject of his animadversions in a public lecture delivered in the theatre on Thursday evening, October 10; though he found it convenient rather to employ himself and amuse his friends with the bewilderings of his own imagination, than either to analyze the discourses on which he had publicly pledged himself to lecture, or to refute the reasoning contained in them. This was undoubtedly the easiest course, especially to Mr. Carlisle, but how far it was honest is another question. It is not, indeed, surprising that it should be deemed so by a man who can deny his God, abandon his wife, take through the country a fornicatress to whom he pretends he is morally married, and with unabashed front appear before a public by which fornication is proscribed as a crime; for who can tell what rule of moral right such a man is likely to set up, or how long he is likely to adhere thereto?"

Mr. Carlisle was accompanied by the Rev. Robert Taylor, whom Dr. Pye Smith denounced as "the most false and unprincipled writer that it had ever been his misfortune to meet with," and their avowed object was "jointly to prove that the Gospel history was stolen principally from Eastern fables respecting

Krishnu, and that Jesus Christ and his apostles were only personifications of the sun and the twelve signs of the zodiac."

The discourses were republished in a cheap pamphlet form, to which Mr. Allin appended notes in which he exposes the sophistry and falsehoods of Carlisle, and severely rebukes his shameless immorality. As Mr. Carlisle had not even attempted to refute the arguments set forth in the discourses to "which he had publicly pledged himself" in the advertisement of his lecture, Mr. Allin says: "He ought to be called upon by those whom he has deceived to furnish, without further cost, the article, in the anticipation of which he was so well recompensed;" and with characteristic love of truth, and courage in defending it, Mr. Allin adds: "In that case the author of the discourses takes this opportunity of stating that should life and tolerable health be preserved, neither the prohibitions under which he is laid with respect to public speaking, nor any engagements previously made, nor the views he has formed of the worthlessness of the 'talented lecturer,' will prevent him from personally defending the great doctrine of the discourses, against such an opponent." This challenge was not accepted, and the controversy closed.

Mr. Allin left his daughter, Elizabeth, in Douglas, hoping further improvement in her health. This hope was frustrated. "Her disease having gradually

sapped the foundation of her constitution," her strength rapidly declined as the rigour of winter came on, and January 10, 1834, she fell asleep in Jesus. Elizabeth "possessed pure and warm affections, and that inflexible adherence to truth and uprightness which, blended with her characteristic cheerfulness, entwined around her the affections of all with whom she was associated." Concerning her death Mr. Allin wrote: "I had entertained a hope that she might be supported through the winter, and in the spring effectually rally and commence a new career. And though at times hope seemed to die, yet in a heart wishful to cherish it, again and again it revived; nor until Friday last was it finally given up. I now feel a loss proportionate to the previous solicitude for her recovery, and though I dare not, cannot murmur, yet I am deeply depressed. Still I am crying, 'O Lord, in Thee have I trusted; let me never be confounded.'"

Mr. Allin was able to fulfil, in a measure, the duties set forth in the Resolution of Conference; but comparative rest, and skilful medical treatment, failed to re-establish his health. Symptoms of constitutional weakness, and in the opinion of some of his medical advisers symptoms of organic disease, were still indicated; in addition to which, as he said, his "bronchial affection had assumed a form which rendered the duties of the stated ministry incompatible with the preservation of life." Mr. Allin

was thus brought to a crisis, than which few, if any, are so trying to the personal feeling and Christian principle of a good minister of Jesus Christ. He was now in his fiftieth year, an age when many men are in the fulness of their strength, and he had been only twenty-five years in the ministry. He shone as a great light in the firmament of the universal Church, while in our own community he had risen to unprecedented honour, and possessed an influence far exceeding that of any other minister. Nor must we forget the lower but important circumstance, that a wife and several children were dependent upon him. Many sacred and powerful considerations thus combined to render his retirement from the regular ministry a disappointment and sorrow. But his habitual trust in the gracious providence of God precluded despondence, and produced a hopeful submission to His sovereign will.

As there was now no reasonable ground to hope that Mr. Allin's health would ever again be equal to the labours of a circuit, he requested the Conference to declare him a superannuated preacher. In compliance with his request the Conference passed the following resolution: "That the Conference cannot allow brother T. Allin to retire from the ministry without expressing the sympathy and sorrow necessarily excited by the causes of his retirement. The Conference assures Mr. Allin of the high esteem and ardent gratitude it cherishes toward him on account

of the zealous devotedness he has ever manifested to the interests of the Connexion, and the benefits which have resulted from his labours. Whilst thus gratefully acknowledging the instrument, the Conference would also express its thankfulness to God for those talents which have been so honourably and efficiently employed in the best of causes, and the Conference fervently prays the Great Head of the Church to crown the remainder of his days with those blessings and consolations which will afford the richest compensation for the sacrifices he has made, and will furnish a pledge and foretaste of that glorious inheritance reserved for him in heaven."

While removing Mr. Allin from the roll of its active ministry, the Conference showed its respect for him, and its desire to receive such service as he might be able to render, by appointing him corresponding member of the Annual Committee, the duties of which office he had discharged in the previous year. The Annual Committee is the executive of the Connexion during the interval between one Conference and another, the business of which, to a large extent, devolved upon the corresponding member. Mr. Allin continued to hold this office until 1848, when its duties were transferred to the President of Conference.

Mr. Allin attended the Conference of 1834, according to Resolution of the Conference of 1833, and was able to take an active part in its transactions.

He was chairman of the Stationing Committee, and put on several committees of the year, one of which was appointed to consider, "the subject of affording further means of instruction to those young men who may be thought to have the requisite qualifications for the Christian ministry. The committee to report to the next Conference."

As soon as the sessions of Conference were closed Mr. Allin again visited the Isle of Man in company with his eldest daughter. Hope of resuming his place in the ministry was now extinguished, but encouraged by the fact that his health had very much improved during the past year, he still hoped that further rest, and the use of suitable remedies, would re-establish his health so far as to enable him to preach occasionally and otherwise serve the Church. The following letter addressed to Mrs. Allin is confirmatory of these hopes.

"*Douglas, July* 9, 1834.

"MY DEAREST ANN,

"Having an opportunity of sending by Miss Clarke, who is leaving in the morning for Sheffield, I sit down to write home from this place of temporary banishment. Through the mercy of a gracious God I continue to improve in health, and entertain a sanguine expectation that I shall be restored to a comfortable state of this temporal blessing. Since Wednesday last I have decidedly improved *daily*, and trust that by to-morrow week,

the day on which we have fixed for leaving, I shall be rid of most of my ailments. Marianne also continues to improve in appetite, and spirits, and appearance, and is likely to return home in perfect health. I may say the same of Miss Ingleson. Miss Butler is well. Mr. Atkinson, I think, improves least. All join in respects.

"I trust my dearest Ann and the children are well. Frequently do I bear all in the arms of prayer and faith and love, before the throne of our common gracious Father, and rejoice in the assurance that He is nigh to impart the best blessings of providence and grace. On Monday week, probably, by the last coach, we shall be in Sheffield, and hope to find all well.

"My love to the children, respects to all, and rest assured, I remain,

"Thine affectionately as ever,

"THOMAS ALLIN."

We cannot pass over an incident which occurred in the autumn of this year between Mr. Allin and a Wesleyan minister in Sheffield. The controversy in its earlier stages was personal, and showed on both sides the infirmities of human nature. Both these good men have been gathered into the communion of the Church of the first-born in heaven, in whose serene light truth shines undimmed, and the calm of whose sinless purity is never disturbed by the prejudices and passions of earth. Some may be of opinion, nor do we dispute its validity, that Mr. Allin had no

moral right to intrude into the controversy which agitated the Wesleyan Connexion, by addressing a letter to the delegates of the "Wesleyan Association," who were about to assemble in Manchester; but whether this was prudent or not, there is no ground for difference of opinion as to the imprudence of the Wesleyan brother, who dishonoured the temple and worship of God on a Sabbath morning by referring in very opprobrious terms to the name and conduct of Mr. Allin. We will not further reproduce the facts of this controversy. Let them be forgotten in the sweet influence diffused by the fraternal feelings which are now drawing the two denominations closer and closer together.

While Mr. Allin regarded the ecclesiastical system of Mr. Wesley as unscriptural, and fraught with evil influences to both preachers and people, he cherished a very cordial respect for the character and labours of the great men who were ruling minds in the Wesleyan Connexion. Rising into the sphere of Christian catholicity, he says, and the tenor of his public life supports the assertion: "Such is my sectarianism, that I would go down to the grave content to see the light of our little planet lost in the superior splendour of your sun; and the ultimate extinction of my own sect rendered inevitable, by the liberality, the expansion, and the surpassing usefulness of yours."

It must not, however, be supposed this controversy

expended itself in mere personalities. In his third and fourth letters Mr. Allin gives a luminous exposition of the principles on which civil society is founded, and of their application to the government of the Church founded by Christ. These principles, it is shown, are incompatible with the polity set up by Mr. Wesley. The two letters are written with Mr. Allin's accustomed clearness of statement and force of argument, and possess a permanent value.

Every friend of Methodism and lover of the Lord Jesus Christ must rejoice in the recent recognition by the Wesleyan Conference of the principles for which Mr. Allin contended in this controversy, and in the consequent extension of the constitutional rights of the laity in the Wesleyan Connexion. These principles are imperfectly applied, but their full development only waits the growth of opinion in the body. When, however, these principles are applied to the spiritual department from which they are now excluded with so much jealousy, formidable difficulties will still lie in the way of organic union. Every community has its own social life; and when two communities consisting of confederated Churches, governed by one legislative assembly, like the Wesleyan and New Connexion, have come to an agreement on the great principles which first divided them, yet as there must have grown up in each, during the interval of their separation, peculiarities of temperament, habit, modes of operation, &c., these

peculiarities will require consideration when the question of union is practically dealt with. But if the spirit of truth and love be shed upon the Churches in the fulness of His blessing, all these impediments to union, which, measured by our sectarianism, appear so formidable, will melt away, and Christ be all and in all.

CHAPTER IX.

MR. ALLIN'S GENERAL HEALTH IMPROVED—CORRESPONDING MEMBER—EXTENSION OF MISSION TO CANADA—LETTERS TO MR. ADDYMAN—MR. ALLIN UNDERTAKES THE EDUCATION OF YOUNG MEN FOR OUR MINISTRY—REMOVAL FROM BROOM LODGE, SHEFFIELD, TO MOUNT HOUSE, ALTRINCHAM.

MR. ALLIN now enjoyed a fair degree of health, and was able to do a large amount of public work. He was Secretary of the Irish Mission in 1834 and 1835, and each year visited Ireland as deputation to the District Meeting. He was engaged almost every Sabbath in preaching on occasion of chapel opening, chapel, and other anniversaries, and occasionally preaching for other communities; which, with the duties of corresponding member of the Annual Committee, made up a sum of important services that fully occupied his time without injury to his health.

A large number of intelligent and zealous laymen and many ministers had expressed a strong desire to extend our missionary operations to a heathen country, but, considering the resources of the Connexion, the

responsibility of such an enterprise required careful consideration in regard to both the cost and the disposition of our people to support it.

Reports were presented to the Conference by Mr. W. Ridgway, based on his own observation of the religious destitution of settlers in the British possessions in North America, chiefly emigrants from Great Britain; which reports were afterwards confirmed and amplified by Mr. Clementson, who had visited the Canadas several times in connection with his business. Accepting these reports, the Conference of 1836 declared, "that it is the duty of the Connexion to co-operate with other sections of the Church in promoting the great cause of foreign missions;" and "authorized the Annual Committee to send a missionary to Upper Canada, thus preparing the way for more distant labours amongst the heathen."

The Conference of 1837 appointed the Rev. John Addyman to go out as a missionary to Canada, under the direction of the Annual Committee, from which he was to receive instructions, and to which he was to report. A designation service was held in Bethesda Chapel, Hanley, June 21st, when an appropriate and impressive charge was delivered to Mr. Addyman by the Rev. William Ford.

Mr. Allin, as corresponding member of the Annual Committee, addressed the following letter of instruction to Mr. Addyman:

"*Sheffield, July* 19, 1837.

"MY DEAR BROTHER,

"The following are the instructions which I am directed by the Annual Committee to communicate to you for your guidance.

"1st. To go direct to New York, where you will meet with Mr. W. Ridgway's agent, Mr. C. Cartledge, who will either accompany you to Montreal, or furnish you with all necessary directions, letters of introduction, &c.

"2nd. Take up a temporary residence in lodgings in Montreal, wait upon persons to whom you have letters of introduction, and obtain all possible information and advice. Then go into the country and examine and inquire; and having selected a sphere of labour, fix on a place of residence central for your work. Take as many places only as can be supplied in two, or at most in three weeks, and let them be selected with judgment, so as to be convenient for the greatest number and the most necessitous of the population. And that this care may be exercised, enter into no engagement hastily, but take time to inquire and observe.

"3rd. In your public exercises and social intercourse, fully sustain the character of a Christian missionary. Neither identify yourself, nor let the Church identify itself, with any political party, but while you exemplify and maintain the liberal system which you go to establish, convince all that in you they will find the kindest affections, and in the Church over which you are placed they will meet with a peaceful sanctuary. Meddle as little as

possible with theological controversy, especially in pulpit exercises. Preach to sinners a full, free, and present salvation, and by the plain exhibition and powerful enforcement of the saving truths of the gospel, labour for the conversion of the unregenerate, and the advancement of believers in personal holiness. Establish our ordinances and discipline at the first in every society that may be formed; and while courteous to all, take care "to lay hands suddenly on no man," but understand fully the qualifications, and spirit, and character of persons, before their introduction to office in the Church. Be on your guard against religious adventurers; and while laudably anxious that members may be increased, be equally so that the Church may be adorned with the glories of holiness.

"4th. On the subject of salary, &c., up to the time of your arrival in Montreal you will receive the salary of an English married preacher, in addition to all travelling expenses: £15 is also allowed for outfit, which will probably be increased to £20, as requested. As the amount of salary cannot at present be fixed, you will receive from Mr. Thornhill £70, in addition to £30 already received, and from Mr. W. Ridgway a letter of credit for £100, British currency, so that you may draw on account for current expenses, informing the Committee under what general head those expenses fall.

"5th. On the first day of each month you will forward to the Committee a report, similar to the report sent by the Irish missionaries, but using the utmost liberty in making known your proceedings,

hopes, fears, success, discouragements, &c., assured that not only their prayers, but their sympathies, and their best advice, will always be at your command.

"I need only add that you have, and will have, the confidence, the affection, and the earnest prayers of the Church as the messenger of which you go to a distant country; and, better than all, you have the providence and grace and abundant promises of the Almighty and unchanging Head of the Church. That He may prepare your way and prosper your work, and cause you and your partner to see the brightest displays of His glory, is the sincere prayer of

"Yours most affectionately,

"THOMAS ALLIN."

Mr. Addyman selected Henrysberg, Upper Canada, as the place of his residence. Scarcely, however, had he begun his work, when a civil commotion broke out in the Colony, known as the "Rebellion in Canada," in which much property and many lives were destroyed. Mr. Addyman bore himself through the terrible crisis with eminent firmness and prudence, in which he was bravely supported by the heroism of his wife; but the mission, which had scarcely struck its roots, was torn up, and almost destroyed. Under these trying circumstances Mr. Allin addressed the following letter to Mr. Addyman:

"*Sheffield, February* 28, 1838.

"MY DEAR BROTHER,

"You, I fear, will have experienced some disappointment in not having received an earlier communication from the Committee. They thought, however, that they could not form a correct judgment, nor consequently furnish any advice, till the receipt of your second communication, which did not arrive till January 22, since which time it has been under consideration.

"The Committee think with you that God has specially opened and directed your providential way, and therefore join you in grateful acknowledgments, and in rendering to Him the sincerest thanksgivings. They also entirely approve of the various steps you have taken, and are happy to hail them as proofs of the correctness of the judgment of those friends on whose recommendation your appointment was made, and as pledges that you will deserve the confidence and esteem both of the Committee and of the Connexion at large.

"Your location at Henrysberg for the present, at least, is, the Committee think, the best you could adopt, and as the Protestant Methodists there have determined to identify themselves with the New Connexion, either with or without their brethren, from the conviction of their inability to sustain themselves as a distinct community, and from their want of an efficient ministry, the Committee are of opinion you cannot do otherwise than accept them, and take them as the objects of your ministerial and pastoral care. The same rule will apply to the other

western station; and should the other stations, influenced by the same considerations, make a similar request, as the Committee cannot at present send out a man—the extreme and protracted commercial depression having much limited their means—those stations must be supplied, until Conference, at least, by such of their present preachers as will consent to serve them, and on such terms as may be mutually agreed upon by the preachers and people. It must, however, be distinctly understood, that such preachers are so employed only *pro tempore;* the Committee or Conference being at liberty to substitute English missionaries for them whenever it may be deemed expedient; they having information of the intention to do so at least three months previously, that they may have time to fix on other situations. Most of these regulations you have anticipated, and the necessity of them the Committee think will be admitted by the American brethren, whether ministers or people. As, however, in all cases circumstances may occur for which general regulations cannot provide, and which must be determined by the law of Christian kindness and honour, the American brethren may rest assured that nothing contrary to that law will be done by the Committee or Conference of the Methodist New Connexion; and, therefore, the brethren may exercise corresponding confidence, a confidence which the Committee are prepared to reciprocate.

"As much anxiety exists as to your welfare and success, the Committee hope you will not fail to furnish a communication monthly, detailing your

proceedings, prospects, and views, to which the speediest attention possible will be paid.

"The wishes you express for an interest in the prayers of your Christian brethren on this side the Atlantic, find a kindred feeling in their breasts, and are extensively and gladly responded to. Both you and the partner of your privations, toils, and dangers, have a prominent place in their affections; and in their addresses at the throne of that God, who, they doubt not, has made you the object of His peculiar care, they sympathize with you in the trials of your prudence and holy confidence, arising out of the unhappy state of the Canadas; a state which they hope will be speedily terminated, and followed by perfect tranquillity, and enlarged opportunities of spiritual usefulness. Remember the gospel minister is a messenger of peace. You, the Committee doubt not, will labour to soften asperities and pour oil upon the troubled waters; and while forming an enlightened and impartial judgment on existing parties and events, and making known that judgment when it may do good, you will make the salvation of souls your great object and work.

"It will be gratifying to you to know that amidst the pressure of long-continued commercial distress, greatly aggravated by a winter of uncommon severity —frost having continued eight weeks—the Connexion on the whole is doing well. We have universal peace and general prosperity. With earnest prayers for your safety and success, I remain,

"Yours most affectionately,

"THOMAS ALLIN."

The Conference having transferred the Canadian Mission to the care of the Missionary Committee, correspondence with the missionaries passed from Mr. Allin to the Mission Secretary.

The men who originated the religious movement called "Methodism," were educated up to the standard of their times, and were fitted by that education for the work which, in the gracious providence of God, they accomplished. But the "helpers" of Mr. Wesley were taken from their daily employments without specific education for the ministry. Mr. Wesley did not provide for the education of his preachers, though Kingswood Grove School was used, in a few instances, for that purpose. According to Watson, Mr. Wesley projected a College, the establishment of which was delayed by circumstances. The "Societies" of Mr. Wesley were composed chiefly of the poor and illiterate, who, incapable of estimating the value of education to a minister, felt a strong prejudice against it. Nor can we wonder that such prejudice existed, as the people saw, on one hand, an educated clergy negligent of their duty and incompetent to preach the gospel, while, on the other hand, they heard men taken from their own ranks, rude and unlettered, preach the gospel with eloquence and power.

As far back as 1832, the Methodist New Connexion Conference declared its opinion in favour

of an institution for the education of young men whose piety and natural ability qualified them for the work of the ministry, and appointed a Committee to consider the subject and report thereon. Financial and other considerations postponed the accomplishment of the object, but the disposition of our people toward it became more and more favourable.

At the Conference of 1835 the project was initiated in a preliminary shape by a few leading laymen, who offered to provide needful funds if Mr. Allin would receive a few young men into his family, and instruct them in those branches of knowledge immediately connected with their work as preachers. Mr. Allin accepted the proposed arrangement, of which the Conference was cognizant, but which, for prudential reasons, it declined to sanction.

By extensive reading—the power of clear thinking—fulness of knowledge—a faculty of luminous exposition, analysis, and definition—and energy combined with paternal kindness and authority, Mr. Allin was well qualified to be the instructor and guide of young men designated for the ministry; while in his own character and preaching he presented a lofty type of "a good minister of Jesus Christ." The following subjects were taught in 1837, viz.—English, including grammar and composition; the Christian Ministry, including sermonizing and elocution; the Pastoral Office; Natural Theology;

Evidences of Christianity; Biblical Criticism and Interpretation; Doctrines of Revelation; Intellectual and Moral Philosophy; and Church History. Special instruction was also provided for those students who showed an aptitude for classics.

The course of study prescribed was limited, but wide enough to employ the time and strength of one man as tutor; and it was wisely adapted to the attainments of the young men when they entered on their studies, to the short time allotted to their studies, and was a valuable preparation for the work on which they were to enter, when that short time expired. This was all that was aimed at by Mr. Allin in his scheme of instruction, and all that was desired by the supporters of the scheme; and results demonstrated its efficiency. Several of the students became able and useful preachers, who reflected honour on Mr. Allin and on the Connexion. Some of them died while comparatively young, and some yet remain.

In the summer of 1840, Mr. Allin removed from Broom Lodge, Sheffield, to Mount House, Altrincham, partly on the ground of health, and partly as being more central to the denomination, and therefore more convenient for his public work. The air of Altrincham is mild and dry, and the scenery around, including Dunham Park, very beautiful. Mr. Allin's house was commodious, and was surrounded by extensive gardens. Hither he brought

the ladies' school taught by his daughters, and the students under his care; and here he spent many years, which were amongst the happiest, busiest, and most useful of his life.

CHAPTER X.

PERSONAL RECOLLECTIONS—HOME LIFE—SOCIAL DISPOSITION—FAMILY WORSHIP—TRAINING OF CHILDREN—MUSICAL TASTE—GARDENING—INTEREST IN NEW INVENTIONS AND SPECULATIONS—STUDY OF NATURAL SCIENCE—GENERAL LITERATURE—WIDE RANGE OF READING—METHOD OF PREPARING SERMONS—DEPORTMENT IN THE PULPIT—DEVOTIONAL HABIT—FRATERNAL RELATION TO BROTHER MINISTERS—DID NOT TAKE AN ACTIVE PART IN PUBLIC AFFAIRS.

HERE and there in the course of our narrative glimpses have occurred into the personal and domestic life of Mr. Allin, but the veil which shrouded the innermost life of a man so distinguished may be lifted a little more, not to gratify a prurient curiosity, but to illustrate a character as beautiful in the unrestrained privacy of home, as it was noble and beneficent in the duties and conflicts of public life. In drawing aside this sacred veil we shall be mindful of the poet's words,—

> "Not easily forgiven
> Are those who, setting wide the doors that bar
> The secret bridal-chambers of the heart,
> Let in the day."—*Tennyson.*

In person Mr. Allin was tall and well-proportioned. The face was comely, having a feminine mould and refinement, while the head presented a magnificent development of the higher mental faculties. The nose was prominent, and the eyes, overhung by ample brows, shone in their receding depths with great brilliance. He was slender, and stood erect, with the head slightly inclined on one side. When I first knew him he wore knee-breeches with leggings, which at that time was the common costume of Methodist preachers.

Mr. Allin's home was pre-eminently happy, and in his home-life the finest traits of his gentle and amiable character shone in their most beautiful lights. Mrs. Allin was prudent and energetic above most matrons, though burdened with a large family, yet within the charmed circle of her rule, order, industry, and comfort were a perpetual sunshine. Her daughters were intelligent and amiable, who cherished unbounded respect and love for their parents. Up to the time of establishing a ladies' school, the two eldest took an active part with their mother in household duties. Mr. Allin's authority in his family did not show itself in imperious tempers, nor in the rigorous enforcement of formal rules; it was rather an influence silently flowing from the tenderness, dignity, and unselfishness of his character. Within certain limits there was hilarious freedom amongst the children, and

with the younger he was often sportive as one of themselves. Mr. Allin was cheerful and chatty at family meals, and especially in the evening, when returned from an appointment, or disengaged from public duty. He had a keen sense of the ludicrous, was ready at retort, and possessed a large fund of anecdotes gathered from his general reading and extensive intercourse with society. Some of these anecdotes in reference to the first Methodist preachers, and the first preachers in our own denomination, he told with great glee, reproducing tones, looks, and gestures with striking power. On his own hearth, under the genial influence of those who loved, and almost adored him, restraint fell off, and the rich stores of his cultivated mind flowed in continuous streams of pleasantry and instruction. But he never lapsed into the buffoon, nor put himself in a position which lowered his dignity in the family, or produced a painful feeling when we saw him again in the pulpit, that he wore incongruous characters.

Mr. Allin conducted family worship, morning and evening, with great regularity. A chapter was read by one of his daughters, not in consecutive order, but chosen at the time by himself. The prayer was comprehensive, sometimes long. The same phrases recurred, as they could scarcely be avoided, but there was a remarkable freshness and variety in these family devotions. Personal cases and incidents in his family were not formally noticed, but he sup-

plicated appropriate blessings for them in terms sufficiently specific to give significance to the prayer.

In reading the Scriptures no remarks were interjected by Mr. Allin, nor were any made when the chapter was ended; but in later years, when his domestic circle was enlarged, he read a section in Doddridge's 'Family Expositor,' with the Improvement, and at a yet later period, Dr. Boothroyd's Translation, with the Practical Remarks.

Mr. Allin did not frequently and formally enforce religious duties upon his children, but the moral atmosphere they breathed at home, their regular attendance on the means of grace, the maintenance of family worship, and the consistent Christian example of father and mother, powerfully tended to shield them from the evil influences of the world, and gently led their hearts to Christ as their Saviour. He was, however, quick to seize incidents when they occurred in the family, and improved them to rebuke and repress that which was wrong, and to strengthen religious convictions and habits. If his children were from home on visits of friendship, or in search of health, he kept up a constant correspondence with them, in which he never omitted to draw their minds to the principles and blessings of the gospel as the only foundation for the highest excellence and happiness. Hence the parents had the supreme joy of seeing the whole of their children partakers of the grace of life, and their family "a church in a house."

Amongst the many accomplishments of Mr. Allin was his taste for music. When young he played the bass viol in the choir of Bethesda Chapel, Hanley. His fine natural ear was cultivated by a scientific knowledge of music. He was well read in musical literature, and familiar with the compositions of the great masters both in England and on the Continent. He showed great interest in singing as a part of public worship, and often suggested tunes to be sung to the hymns he selected. Singing was not a part of family worship when I resided with him, but at Broom Lodge, when his domestic circle included the ladies' school, singing, accompanied by the piano, was always a part of morning and evening worship. Occasionally, evenings were spent by the family in choral performances, in which pupils, teachers, and students, took separate parts. After the removal of the family to Altrincham, when the school included many young ladies approaching womanhood, musical parties were held once a quarter, to which friends were invited. Mr. Allin always selected the pieces, and acted as choir-master. These were festivals of refined pleasure to the young, and not less delightful to Mr. Allin.

Mr. Allin was fond of flowers and of gardening. In the little plot behind his house in South Parade, Huddersfield, he had a few costly and beautiful flowers, as Dutch tulips and hyacinths, much prized at that time, which he cultivated with unceasing

care. The garden was always clean and trim. When returned home from country appointments, he often took his lantern, which had lighted him across fields, and along muddy lanes, and searched for caterpillars, and other "garden foes." At Altrincham his garden was large and afforded scope for the exercise and gratification of his horticultural taste and skill. When visiting towns in fulfilment of preaching engagements, he visited nurseries in the neighbourhood, from which he brought away choice shrubs and flowers; in like manner the kindness of friends was laid under tribute. His garden was arranged by himself, and continual changes were made to secure scientific order in the situation of plants, and a more harmonious and beautiful display in the colours of flowers. Mr. Allin not only superintended but regularly worked in his garden—planting, pruning, and training. As the months of the year revolved, a succession of flowers covered the beds with the bloom of perpetual beauty. These flowers were culled to adorn and perfume the rooms of his own house, and freely distributed amongst friends.

The ardent and acquisitive mind of Mr. Allin was interested in new speculations, discoveries, and inventions; especially such as fell within the sphere of his pursuits. Hence new shrubs and flowers might always be seen in his garden, and new methods of culture adopted. When chemistry began to put farming on a scientific foundation by analyzing soils

and compounding artificial manures, Mr. Allin was so fascinated as to take a small farm, and keep a dairy of cows. His crops were good and his milk excellent, but the farm did not pay. He worked in his garden, and had the whole under his intelligent management; but he could not work in his farm, and as the management was entrusted to others, large sums were quickly absorbed, and he was involved in responsibilities which burdened him through many years.

Natural Theology is based upon Natural Science, that is, the evidence and illustration of the primary truths of religion are drawn from the constitution of human nature, and the facts and laws of physical science. He therefore who undertakes to defend these truths should be conversant with the sciences by which they are supported and illustrated. Impelled by the bent of his own mind, and to fit himself for the exposition and defence of those Scripture facts and doctrines which he occasionally selected as themes of sermons, Mr. Allin became a diligent student of several branches of physical science. The fruit of these studies may be seen in the arguments employed in support of the 'Immateriality and Immortality of the Soul,' and in refutation of 'Modern Atheism;' while the ample notes appended to these discourses show the extent of his reading, and the exactness of his knowledge; together with the skill wherewith he turned that knowledge to useful ends

in repelling the assaults of infidelity. Mr. Allin's knowledge of human anatomy and physiology, rarely exceeded except by professional men, combined with a knowledge of drugs and their administration in disease, was serviceable in the cultivation of his own health, and probably enabled him to prolong a life, always delicate, to old age.

Mr. Allin was an extensive reader, and accumulated a large library. His reading was not pastime, but a means of stimulating thought and enriching his mind with facts and principles. His tenacious memory retained all that he acquired, and reproduced it when needed. Few men have read more widely or meditated more profoundly on those problems which interpenetrate the sciences of metaphysics and theology. With the speculations of mental and moral science he was as familiar as with the speculations of theologians on the debatable points of the creed. The opinions of philosophers on the works of nature and the constitution of man, were brought forward in his sermons and conversation with the same clearness and facility wherewith he adduced the testimony of Scripture.

Mr. Allin had an extensive acquaintance with several branches of literature. Novels, however popular or finely worked out, he scarcely ever read, but he read widely in English poetry, preference being given to the moral and philosophic, as Shakespere, Milton, Spenser, Young, Akenside, Pope, Cowper,

&c., whose finest passages he recited in sermons and conversation. Mr. Allin sometimes amused himself by composing humourous pieces of poetry of considerable length, when incidents in his family or amongst his friends stimulated his fancy. Ladies' albums were very fashionable at one time, and distinguished men were bored everywhere to immortalize themselves by writing prose or poetry in them. The following impromptu lines express in a somewhat ungallant style Mr. Allin's repugnance to this sort of honour.

> "Thou selfish miscellaneous thing,
> I wonder why I'm taxed to bring,
> My mite of nonsense to thy store,
> As though thou'dst not enough before."

Mr. Allin was not an early riser, but often prosecuted his studies beyond the midnight hour. Comprehensiveness and candour marked his investigation and treatment of every subject. Truth was not contemplated in fragments, but generalized into principles; every truth being viewed as related to other truths, their dependence and harmony one with another being studiously adjusted. A thoughtful hearer could not fail to be struck with Mr. Allin's loyalty to truth. He did not ignore or underrate objections, nor claim greater weight for evidence than it possessed. This candour elicited the respect of intelligent men, and gave great authority to his opinion on any subject.

Mr. Allin's mental processes were slow as compared with some men, and the mechanical part of composition was rather irksome. Hence he was not a voluminous writer. Dr. Johnson and Robert Hall moulded large masses of thought in their minds, without the aid of their pens; but in the elaboration of his thoughts Mr. Allin habitually resorted to the use of his pen. In preparing sermons he wrote an outline, sketching the course of exposition and argument; and if the subject were important, filled up the whole in his manuscript as he intended to deliver it. Sermons on week-nights, and occasionally on Sabbaths, were preached from an outline more or less full. The application, though never written, was not inferior in conception, consecutiveness, appositeness of illustration, and compactness of style, to the parts which he had most carefully elaborated.

Mr. Allin ascended the pulpit with a slow step and bowed head, as if burdened with the magnitude of his work. Entering the pulpit he covered his face with his hands and laid them on the Bible, in a short prayer. The hymns were read with a clear intonation which showed a fine appreciation of both the sentiment and rhythm, though, perhaps, the rhythmical flow was a little impeded by an excess of emphasis on so many words. The prayer opened with profound ascriptions of adoring praise, grounded on the perfections and works of God, and penitent confession, expressed in the words of Scrip-

ture, but out of the ordinary line of quotation; followed by a very comprehensive supplication of blessings, adapted to the various characters and circumstances of the worshippers, with intercession for the universal Church, the nation, and the world. In reading the Scriptures the sense was brought out, often in a striking manner, by intonation, pause, and emphasis. The text was read out twice, slowly and distinctly, followed by a short pause. The introduction of the sermon was generally short, and the heads were formally announced. Before entering on the discussion, Mr. Allin almost invariably requested, in a way peculiar to himself, the patient and serious attention of his hearers, and in a few words invoked the aid of the Holy Spirit. In the expository and argumentative parts of the sermon, Mr. Allin was deliberate and unimpassioned. This was an operation of pure intellect, feeling being restrained, perhaps, we should say, reserved. If the subject were special, he jotted on a slip of paper catch words of the several branches of the argument, with quotations from authors, and proof texts from Scripture. This slip was laid on the Bible, but not slavishly depended on. The application was a very remarkable part in all Mr. Allin's sermons. The soul of the preacher kindled into a fervent glow—his eyes shone—his voice came out in the full compass of its mellow tones—and his action was animated, as he descanted on the importance of the

theme he had opened before his hearers, and pressed its supreme claims upon their practical regard. All was the unpremeditated outflow of his intellect and heart, pleading as an ambassador of Christ with rebel men to be reconciled to God. Yet glow of feeling never overpowered his reason and bore him into unmeaning rhapsody. Every sentence was a truth winged with lightning, aimed directly at the conscience and heart. His applications were often fine specimens of pulpit oratory, and were blessed of God to the conversion of souls. Preaching was physically laborious to Mr. Allin; and Sabbath evening services, generally long, were very exhausting; so that on Monday mornings he was often hoarse, feeble, and feverish; he rose later than usual, and sometimes breakfasted in his bedroom. The effort was beyond his strength, and made drafts on his constitution which might well awaken apprehension in the minds of his family and intimate friends.

We will not intrude into the secret chamber where Mr. Allin communed with God, and where he sought and obtained those supplies of grace which invested his character with the dignity and saintliness of one who "walked with God." We have seen how rigorously he searched his heart, with what penitent self-loathing he abased himself before God, and how strenuously he strove to be "sanctified wholly," in his "spirit, and soul, and body." This was the bent

and endeavour of his whole life. Mr. Allin's piety never degenerated into sanctimonious affectation—never paraded itself in gushing sentimentality; it was rather a silent power pervading his whole character, which every one saw and felt to be more than amiable manners or superficial morals; and which those saw and felt most distinctly, who were privileged to enter within the inner circle of his daily life. Mr. Allin prized the spiritual means of grace at every period of life. At Altrincham and elsewhere, habitually did he sit and kneel, in class and prayer meetings, side by side with the lowliest of God's people, praying and singing with joyful fervour. He was "like a green olive tree planted in the house of God;" the roots of his spiritual life were struck deep into the Divine constitution of the Church, and from its ordinances he derived strength, consolation, and joy. When resident in the Staffordshire Potteries, news came of commercial disappointment and difficulty. It was Sunday morning. Mr. Allin, greatly distressed, was advised to tranquillize himself at home instead of going to public worship. He rejected—almost rebuked—the suggestion, saying,

> "In every new distress
> We'll to His house repair;
> We'll think upon His wondrous grace
> And seek deliverance there."

Mr. Allin cultivated the most friendly relations with his brethren who laboured with him in the

same circuit. While respected in general society, as a man of eminent ability and attainments, and possessing great influence in our denomination, he bore his honours meekly; never put on airs, or exacted servile respect; never attempted by ostentatious displays to humiliate his brethren, or throw them into the shade. He was generous in his judgments, supported their reputation, and rejoiced in their usefulness. How inconvenient soever to himself, he was always ready to assist them in their studies, give information on subjects they were investigating, revise articles for the press, advise with them in seasons of perplexity, and sympathize with them in seasons of sorrow. He was thus on the most familiar terms with his senior colleagues, while the young men cherished toward him the veneration and love of sons in the gospel. None of his brethren were jealous of his great reputation and influence; all rejoiced in them as a just tribute to high character and faithful services.

Regret was frequently expressed in our community, and also by many of Mr. Allin's friends in other denominations, that he did not take a more active part in public affairs, as related to the freedom and moral and religious condition of our country. The reason of this may be found partly in the fact that, in the early portion of Mr. Allin's public life, when his mental and social habits were formed, Christian ministers seldom appeared in semi-political demon-

strations—indeed such demonstrations were seldom made—and partly in the fact of his natural modesty and diffidence. Mr. Allin did not like speech-making, and submitted to the irksome duty only under coercive circumstances. But if a knowledge of great moral and social principles, and the power to clearly expound and conclusively defend them, fit a man to be a leader of public opinion and action, Mr. Allin possessed them in an eminent degree; while the readiness and force with which he could reply, as in the Huddersfield discussion, is sufficient proof that if he had accepted opportunities, and cultivated his powers by exercising them, he might have risen to great reputation and influence as a social teacher and orator.

CHAPTER XI.

JOSEPH BARKER—IRREGULAR AND AGGRESSIVE PROCEEDINGS—ORTHODOXY SUSPECTED—ASSAILS THE INSTITUTIONS OF THE CONNEXION—REJECTS BAPTISM AND THE LORD'S SUPPER—IMPEACHMENT BEFORE CONFERENCE—EXPULSION—DECLARATION OF CHURCH PRINCIPLES BY CONFERENCE—MR. BARKER BECOMES AN INFIDEL LECTURER—RENOUNCES INFIDELITY—SEEKS ADMISSION AS A MEMBER OF SCOTLAND STREET SOCIETY, SHEFFIELD — MR. ALLIN'S LETTER — REASONABLENESS OF BELIEVING HIS CONVERSION GENUINE.

In the year 1829, Joseph Barker, being then a member of our society at Armley, Leeds circuit, was sent as a supply to Liverpool, in consequence of the death of George Shaw, a devoted young minister of great promise. Mr. Barker possessed mental powers of a superior order, combined with great energy and industry. His imagination was fertile, and his style clear and simple, which, united with peculiarities of person, address, and method of preaching, rendered him exceedingly popular. Ambition and selfishness were his master passions, to gratify which the ordinary course of a Methodist

preacher's duty was not sufficient. Hence he diverged into crooked paths, and sought changes which troubled the circuits in which he laboured, and put him in constant conflict with the Conference. These changes were not sought in a constitutional way by bringing them before the several meetings provided in the rules, but disregarding this reasonable and peaceful method he appealed directly to the public through the press. When on probation he excited doubt amongst the intelligent men of his circuits as to his orthodoxy. He induced one circuit to appoint him representative to Conference, and thus supplanted his superintendent. He broke the prudential rule of the Connexion by marrying before his probation was ended. These may be considered trifles, but they were the first steps in a wild and destructive career.

Mr. Barker threw himself into several popular social movements with a view to gain notoriety and influence. He fraternized with the Quakers, adopted their dress, names of days and months, and dropped personal prefixes. His sermons were never doctrinal, and if, to allay fears expressed by some as to his orthodoxy, he made a statement in orthodox terms, it was merely intended to serve the occasion, after which he lapsed into the same misty vagueness. He started a periodical which contained articles professedly intended to expound his opinions on the leading doctrines of our creed, and to vindicate his

orthodoxy; but these articles confirmed the doubts which were becoming general in the Connexion. To secure the widest scope for his latitudinarianism, he published a tract against creeds, which drew from Mr. Allin a very able remonstrance. While hoarding for himself he professed to believe that it was sinful to hoard money, and attacked the Beneficent Society which provides for disabled and superannuated ministers, because it implied mistrust of Divine providence, and refused to support it. The well-worn pen of Abraham Scott repelled this attack in a trenchant pamphlet, entitled, "Common Sense in the business of life is not all at once to be totally discarded." He also attempted to set up a rival Book-room. These were grave matters which disquieted the Connexion, and of which the Conference took cognizance again and again, but as Mr. Barker professed regret and promised amendment, discipline was not enforced. Every society, civil or religious, must have laws and institutions, the maintenance of which is necessary to its order, growth, and permanence. To allow Mr. Barker therefore to go on in his revolutionary course, would inevitably end in the disorganization of the Connexion. But the generous forbearance of Conference, the kindly influence of friends, and his own promises, failed to restrain him. Under Quaker influence he proceeded publicly to deny the validity of Baptism as a binding ordinance of Christ, and the permanent obligation

of the Lord's Supper, and refused to administer them. Forbearance had now reached its utmost limit. To have allowed him still to remain in our ministry, and to pursue his heretical course, would have been disloyalty to Christ as Head of His Church. The Annual Committee, therefore, gave Mr. Barker formal notice that his case would be brought before the next Conference, which would be held at Halifax, May 31, 1841. As the Conference drew near it became manifest that a formidable conflict was pending; and Mr. Barker, with all those arts of popular delusion of which he was so great a master, rallied his friends to the old cry of persecution.

Mr. Barker had been a minister only eleven years, during which short period he had acquired a popularity, amongst the masses, greater than that of any other of our ministers. Many leading laymen, and some ministers, were wishful to retain him, if possible; but to restrain such a man within the limits of his duty and of public order was not possible; expulsion was therefore inevitable, and expulsion would be followed, probably, by the secession of Mr. Barker's friends. The issue of Mr. Barker's trial therefore excited anxiety in the bravest hearts. Mr. Allin had counselled forbearance until Mr. Barker persistently attacked the most vital and sacred parts of the Connexion. As corresponding member of the Annual Committee he took a prominent part in

arranging for the trial, and in conducting it through the Conference.

The Conference in approaching the case of Mr. Barker passed Resolutions declarative of its belief—First, that Baptism is an ordinance established by Christ Himself, and intended by Him to be of permanent obligation. Second, that the Lord's Supper, like the ordinance of Baptism, is of Divine appointment and permanent obligation. These two points were fully discussed on the basis of Scripture, and with special reference to Mr. Barker's published opinions, he having the fullest opportunity of explanation and defence. The next Resolution charged Mr. Barker with denying the Divine authority of Baptism, and the permanent obligation of the Lord's Supper; with refusing to administer the one, and with teaching that the other may be dispensed with according to individual opinion. The following Resolution was then passed with only three dissentients: "That although, under ordinary circumstances, the Conference would pause before it proceeded to extremities, yet considering the injury already done by Mr. Barker's conduct, and the repeated efforts made to restrain him in his mistaken course; and seeing also these efforts have served only to increase the number of his innovations and the sphere of their influence —the Conference feels bound, by its obligation to Christ, and by its responsibility to Him and to the Church, to exercise the authority given it for the

preservation of the Doctrines and Ordinances which the Redeemer has established, in their purity and efficiency: the Conference also feels itself called upon to declare that Mr. Barker cannot, with consistency, *desire* to remain any longer in our ministry; nor can the Conference permit him so to do; it has therefore no other course left but to discontinue him as a minister amongst us, and does, with the greatest pain, discontinue him accordingly."

The following "Declaration of Church Principles," drawn up by Mr. Allin, was adopted by the Conference, the importance of which principles justifies us in reproducing the Declaration.

"As the discussions which have arisen out of the painful circumstances which have engaged the attention of Conference, render it necessary to lay before our people those principles by which its proceedings have been directed; not only that the principles may be known, but also that they may guide the proceedings of our respective circuits; — Conference Resolves,

"1st. That as the foundation of all happy social intercourse is *agreement*, both in general principles and practice,—and as the necessity for such agreement increases in proportion to the sacred character of the intercourse, and the importance of the objects proposed; — such agreement becomes peculiarly necessary in Christian Churches; inasmuch as the great objects of association there are the spiritual

edification and happiness of the members, and the conversion of sinners by the exhibition of Christian virtues, and the combined efforts of Christian zeal.

"2nd. That while disowning the doctrine that the Church has power to create articles of Christian faith, or to devise and impose modes of religious worship, this Conference judges it to be the solemn duty of every Church, not only to ascertain from the Scriptures what were the doctrines communicated by Christ and His apostles to the first Christian Churches, as the rule of their faith and practice, and the foundation and bond of their union; but also to teach those doctrines to its members, and to require the belief of them as the condition of holding or retaining office. And for the easier accomplishment of these objects, more especially the latter of them, Conference maintains, that Churches possess the right they have so generally exercised to collect these doctrines into a formula or summary, and to employ it for the preservation of peace, and the detection of error. Such summary, however, being itself subject to trial by the Scriptures, whenever the Churches may deem re-examination necessary; and being of force only so far as in their judgment it expresses the sense of Scripture.

"3rd. That whilst Conference unequivocally asserts it to be the right and duty of every man to search the Scriptures, and both to determine for himself how far the doctrines of any Church agree therewith,

and to believe or disbelieve according to his own convictions; yet it denies the proposition so often stated during these discussions, that 'no Connexion should require a man to act upon their interpretation of truth, but should leave him to act upon his own': a proposition this, the latter part of which, more especially as applied to Church officers, is incompatible with the peace and order of our Churches, subversive of all the principles of Connexional government, inevitably leading to the disruption of the only ties by which any Connexion can be preserved; and exposing every Church to all the corruptions in doctrine, and therefore in practice, which any teacher may choose to introduce. Conference therefore maintains, agreeably to the foregoing resolution, that the Church has a right to require, as conditions of office, the belief of those doctrines, and the observance of those laws and ordinances, which in the judgment of the great majority of its officers and members, formed the basis and bond of union in the New Testament Churches, and which are necessary to peaceful and profitable religious fellowship—a right this which, in the judgment of Conference, the following passages clearly recognize:—'Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.' 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that

biddeth him God speed is partaker of his evil deeds.' 'A man that is an heretic, after the first and second admonition, reject.' 'Now I beseech you, brethren, mark them which cause divisions and offences among you contrary to the doctrine which ye have received, and avoid them' (Gal. i. 8, 9; 2 John 10, 11; Titus iii. 10; Rom. xvi. 17).

"4th. That while with respect to modes of worship, and the terms of salvation, Conference maintains the exclusive authority of Christ in the Church; yet, as order is necessary to happy fellowship, as government is essential to order, and as the New Testament supplies rather general principles than specific rules of government, Conference maintains the right of Churches collectively to establish those regulations which are so obviously necessary to the due administration of religious ordinances, the exercise of a sound Scriptural discipline, the support of the Christian ministry, and the preservation of that form of government which the Churches may have adopted.

"5th. That this Conference fully recognizes the right of individual members to differ on minor doctrines not included in our Summary, or to retain their private opinion on any others not affecting the essentials of Christianity, provided they are held so as not to disturb the peace of our Churches:—Conference also maintains the principle, which is one of the guardians of our liberty, that our officers and

members possess the right to propose alterations, both in our institutions and our modes of carrying out our principles of government. This, however, is to be done in the spirit of charity and peace, and through the medium of the proper meetings, or with the sanction of the properly constituted authorities; so that needless agitation may not be excited, nor the minds of our people unsettled on points which are too sacred to be relinquished, or on other matters which are of no intrinsic importance.

"6th. That, acting on the principles thus laid down, Conference deems itself bound by the strongest and most sacred obligations, to meet with uncompromising resistance all attempts to bring about changes by unconstitutional methods; and to remove from the community any ministers who oppose the doctrines or ordinances which the Connexion has received as Divine; or who violate those laws, which, as preachers, it is their duty to administer. And as the same obligations rest on our circuits with respect to other officers, Conference calls upon them, as they respect the purity of our doctrines, the permanence of our ordinances, the order and prosperity of our societies, the honour of the Connexion, and the approbation of God, to take heed to the doctrinal purity, as well as the correct moral conduct of both officers and members, and to remove those who refuse to conform to our rules; but who, under the sacred name of liberty, would, whether intentionally or not, introduce

principles which are, in fact, incompatible with, and, therefore, destructive of, prosperity and peace."

After his expulsion Mr. Barker commenced a crusade against the Connexion, and succeeded in alienating from us several young ministers, more than 4000 members, and more than 12,000 hearers; several chapels were seized and occupied by his partisans, lawsuits were instituted to recover them, and heavy pecuniary burdens entailed upon the Connexion. Very soon, however, Mr. Barker so glaringly manifested his utter want of moral principle, as to open the eyes of his most infatuated adherents, and one after another deserted him. Unstable as water, from Unitarianism, by rapid steps, he plunged into the lowest gulfs of error and apostacy;—how low his own words show: "The doctrines of a personal God, and of a future life, I am compelled to regard as the offspring not of the understanding, but of the imagination and affections." — "I gave up my belief in a fatherly God, and my faith in a blessed immortality."

After wandering in England and America as an itinerant lecturer in the service of infidelity he professed to renounce his errors, and return to Christ as his Saviour. He united with one of our Churches in Sheffield, but our people were slow to believe in the reality of his conversion; and not receiving the cordial welcome and confidence he expected, after a few months he left us. The following extract from

a letter addressed to Dr. Cooke gives Mr. Allin's opinion of Mr. Barker at the date it was written: "Thanks for your information respecting Mr. Barker. I am wishful to believe the reality of his conversion, and the sincerity of his professions of entire orthodoxy. But the changes he has undergone—his solemn protestations of sincerity in relation to each—yet his known, and indeed acknowledged, hypocrisy in some of those protestations, and in various parts of his character—prevent confidence, and mingle many fears with hope. Is it true, as reported here, that since his professed conversion he has continued to sell his former infidel and Unitarian publications? Grace is omnipotent, and mercy rich and free, and therefore I will hope and pray; and should my doubts be removed I shall rejoice."

Looking at Mr. Barker's character, composed of many incongruous elements, and at his strangely checkered life, doubts as to the reality of his conversion, felt by Mr. Allin and others, were surely not unreasonable; yet as that conversion was avowed at a time when it is difficult to conceive that any earthly considerations could have induced Mr. Barker to profess what was not real, charity mitigates doubt, and silences objections. Dr. Cooke, and others not less competent to form an opinion, entertain no doubt of the reality of Mr. Barker's conversion; their opinion we accept, and number Joseph Barker with the many trophies of the "exceeding riches of God's grace."

CHAPTER XII.

MR. ALLIN'S HEALTH GOOD—INDEFATIGABLE LABOURS—LETTER ON JUSTIFICATION BY FAITH ALONE — DEATH OF HIS BROTHER JOHN — ILLNESS AND DEATH OF HIS ELDEST DAUGHTER—PUBLIC LABOURS AND CHRISTIAN EXPERIENCE—DANGEROUS ILLNESS OF HIS TWO YOUNGEST DAUGHTERS—LETTERS TO DR. COOKE—DEATH OF SARAH—DEATH OF MARIA —JUBILEE OF THE CONNEXION — MR. ALLIN CHOSEN PRESIDENT OF CONFERENCE — PUBLICATION OF SECOND EDITION OF DISCOURSES ON ATHEISM, ETC., WITH DISQUISITION ON PANTHEISM—LETTERS ON PANTHEISM—LETTER OF DR. PYE SMITH ON DISCOURSES—LETTERS TO DR. STACEY.

After a few months, during which Mr. Barker and his partisans exerted their energies and resources to damage the Connexion, the most disquieted circuits recovered their tranquillity, and life again flowed in its natural channels. Mr. Allin writes under date July 16, 1842: "The prospects of the Connexion are encouraging. There never was so much genuine mutual affection among the ministers, and a spirit of zeal for the glory of God, and the prosperity of the Connexion is becoming general. Agitation and distrust are disappearing, giving place to mutual

confidence, mutual affection, and holy zeal. Our various official meetings, and district meetings, are likely to foster and increase these dispositions so vital to prosperity. May our Zion yet become a praise in the earth."

Mr. Allin's health was now firm and vigorous, and his labours were abundant. Writing under date Nov. 13, 1842, he says: "For myself I never had more work on my hands; and I am unspeakably thankful to a gracious God that for this work I was never better fitted either in body or mind. Never did I find more pleasure therein. During the last few months I have increased much in bodily, and I may add in mental, vigour; and can do that with comparative ease to which I have been unequal the last nine years. When in the North I preached on the Thursday night at Sunderland; Friday, New Durham; Sunday evening, Shields; Monday afternoon, interred Mrs. Lynn, giving a long address; in the evening preached at Shields; Tuesday evening, delivered a speech which occupied one hour and a quarter; Wednesday evening, Mrs. Lynn's funeral sermon, at Gateshead; Thursday, preached at Durham; and on the following Sunday lectured in Stockport Sunday School to near 3000, the service extending to two hours and a half; and returned home on Monday morning not much the worse." He adds: "Occasionally I walk to Manchester, or back, with ease."

The following letter on a contested formula of theology was addressed to Dr. Stacey:

"*Altrincham, Nov.* 5, 1842.

"MY DEAR SIR,

"Mr. Allin's Memoir of Mr. Campbell I forward, having used it at Stalybridge and left it there to be transcribed, in part, for the use of Mr. Batty, at Hollingworth, on Sunday the 13th inst.

"On the subject of justification the truth seems to me to be this:—Faith alone justifies, though it is not, nor can be, alone. It is founded upon and implies conviction of sin and of the need of salvation; a consequent loathing of sin, and approval of the law of which sin is the transgression; a supreme desire for salvation and a willingness to accept it in the way which God has prescribed. But then these do not justify. There is yet no act recognizing the sacrifice of the Cross, and the expiation of guilt as effected thereby, and connecting the mind with the great work of Christ, or the promises of mercy through Him. *Faith*, and faith *alone*, is that act, as contra-distinguished from everything else. That alone is, therefore, imputed for righteousness; and thus, that alone justifies.

"Such seems to me to be the doctrine of the New Testament. And the reasons for this are sufficiently obvious, and sufficiently important. One short sentence comprises them. The sinner is thus abased, and God and His Son are glorified.

"To contend that faith alone does not and cannot justify, because repentance and prayer are requisite

to pardon, seems to be just as logical as it would be to contend that the restoration of a sick man to health was not effected by taking the medicine, but by his conviction of danger, and sending for the physician, and making known to him his case, and requesting his aid, &c. &c.; or that it was not the beggar's *asking* that procured the requisite aid, but his consciousness of need, his desires for supply, his walking to the place, &c. Faith supposes a state, a consciousness of that state—desire for change —and willingness to submit to the terms; but *by it alone* the change is effected. 'Ye are the children of God by faith in Christ Jesus.'

"Other matters I must leave for the present; only requesting you to cultivate true and diligent pastoral habits, in connection with the highest ministerial ability. Study and exemplify Paul's Epistles to his beloved son Timothy, and his Epistle to Titus also. To young ministers they are an invaluable treasure.

"With earnest prayers for your welfare,

"Yours most affectionately,

"T. ALLIN."

The shadow of great sorrows was now falling fast in ever deepening gloom upon Mr. Allin's heart and home. His elder brother John, whose health had been failing some time, was dangerously ill. He was an unassuming, intelligent, and pious disciple of Christ, whose upright and kindly deportment through life won universal respect. He had been steward of

Bethesda Society, Hanley, many years. In disposition the two brothers resembled each other, and from childhood had been bound together by warm affection. Mr. Allin addressed the following letter to his eldest daughter;

"*Altrincham, May* 10, 1843.

"MY DEAR MARIANNE,

"On my return from the neighbourhood of Rochdale yester afternoon, I found the enclosed, and forward it to you supposing you may not have heard of our loss. Theophilus having informed me that my estimable brother John was dangerously ill, I went to see him on Wednesday last, and found him better—his spirits cheerful, and his heart rejoicing in God his Saviour. In the afternoon I left him, with hope indeed, but mingled with much fear; yet not expecting so speedy an end. But so it is! And it is the Lord!

"While however I bow with adoring submission I feel the stroke. A great breach is made in my fraternal circle. The companion of my boyhood and youth, whose unostentatious but genuine piety, uniform Christian deportment, devoted and unvarying attachment to the Church, and warm fraternal affection through the whole of life, had increasingly endeared to me, is gone! But he is only gone a little before to that prepared kingdom which I hope ere long to share with him, and dear parents, and still dearer children, and among the rest with you and all yours. O how sweet is this ingredient in the

bitter cup of sorrow! Thanks, eternal thanks, to the love which has supplied it!

"To-morrow afternoon, God willing, I go to Hanley, and return on Friday morning. Calls here are pressing, especially at present; sometimes painfully pressing. But strength, both bodily and spiritual, is proportioned to my day.

"All here are well except Sarah, and she is improving, and is likely, I hope, to be soon restored to health. She is applying a cold water bandage to her side every night, and is much benefited thereby.

"Your very affectionate father,

"THOMAS ALLIN."

She to whom this letter was written was then in declining health. Symptoms of constitutional debility were becoming more and more threatening, which awakened anxiety in both her own and the mind of her family. Having read the letter, and looking at the loved ones around her, she said in a tone of tender sadness, "I shall be the next." Alas! the prophecy of fear became a fact in a few months. She was cultured, intelligent, and pious; possessed rare energy and firmness of character; was active in the Church and matronly in the family; and elicited the respect and affection of a wide circle of friends. Still young—four years only having elapsed since her marriage—she naturally anticipated many years of domestic happiness and Christian usefulness. Clinging with strong affection to her husband and

children, she desired to live for their sake. An invitation to spend a few weeks at Altrincham was accepted. She left her home with sorrowful presage, nevertheless hoping that change of air, and the society and tender ministrations of parents and sisters, would renovate her health. Some of the more unfavourable symptoms subsided, but improvement was transient, being quickly followed by yet greater weakness and more threatening symptoms. If she could be preserved through the rigours of winter, loving relatives still hoped the genial weather of the coming spring would reinvigorate her, and prolong life. Delusive hope! Early flowers, blooming in the beauty and breathing the fragrance of spring, were culled from the garden and taken to her bedside—the sweet carol of birds was borne to her ear on balmy breezes through the opened window, but strength came not to the emaciated body. Weakness daily increased, and in the month of February, triumphant in faith and hope, through Christ her Saviour, she passed into the heaven of perfect purity and joy.

The death of this daughter inflicted a deep wound on the heart of Mr. Allin, and reproduced grief which time had done much to assuage. Writing under date Sept. 2, 1844, he says: "You name the memoir of our dear Marianne, on whose character I dwell with increasing delight, and whose removal is a subject of increasing, rather than diminishing,

sorrow. To speak or to allow much reflection on her removal, or on that of her beloved Elizabeth, unmans me. In a public tea-party at Sheffield, the other week, an unintentional, or rather unpremeditated, reference to it in my address broke me down almost irrecoverably, and has forced me to the resolve never in public to trust myself on that ground again."

But "weeping did not prevent sowing." In the letter from which the above extract is taken, Mr. Allin says: "I have of late been working, and promising to work, pretty freely, having left myself but two unengaged Sabbaths between April 14 and October 13, including Whitsunday. I am, I think, more desirous than ever to promote that purely spiritual—that unworldly, holy, and happy kingdom, which Messiah came to establish, and which is destined to become universal. I am striving also to acquire more singleness of eye to His glory, and earnestly and habitually am I breathing out the prayer—

'O could I lose myself in Thee,
And into nothing fall;
Content if Thou exalted be
And God be all in all.'

Here I have failed and yet fail. Self obtrudes; and 'pride, that busy sin,' in spite of resistance and prayers, pollutes with its foul breath many of my holiest sacrifices. But thanks to Divine grace! I am making some advances, and in many of my

public and private exercises realize much of the presence and power of my Divine Master."

This narrative of personal and domestic affliction must be continued, though somewhat out of chronological order. Writing under date March 2, 1847, Mr. Allin says: "Since I left you at Brighouse additional domestic affliction and most anxious fears have been our lot. Sarah, who had for some time been drooping, on which account I took her on the 22nd ultimo to Dr. Bardsley, presented, on the evening after our return, all the symptoms of rapid consumption; nor was it till Saturday morning that we seemed to have any good ground of hope respecting her. But God has remembered us in mercy, and though she is the subject of great weakness, yet every threatening symptom is subdued. Nor is this our only cause of joy. On the Friday evening preceding the attack, while in our meeting for religious instruction, she was enabled to realize her interest in Christ as her Saviour, and is now happy in His salvation. Already do I see reason to expect the verification of the statement made respecting her by our ever-endeared Marianne, who but a short time before her death said to me: 'I am the more anxious respecting Sarah, because, if brought under the influence of religion, she will be a decided character.'"

In the following letter, addressed to Dr. Cooke, himself in feeble health, Mr. Allin records the continued and even increasing sorrow which darkened

his home, and also his experience of the grace which supported confidence in God and submission to His will.

"*Altrincham, April* 28, 1847.

"MY DEAR BROTHER,

"While I most cordially congratulate you on your return to the bosom of your family, so deservedly esteemed, and to the society of friends in whose affection and prayers you hold so high a place, I greatly regret to learn that so much indisposition yet remains; but earnestly hope and pray that it may please our Heavenly Father so to direct in the use of means and so to bless them, that your health may soon be perfectly restored. A more genial season is before us; but, I suspect, whatever the season or the means may be, the greatest caution on your part, and for considerable time too, will be requisite. We, I lament to state, are not only still in the furnace, but the intensity of its flames seems to increase. Our dear Sarah continues in an unsatisfactory state; and to-day Mr. Bleaze, the surgeon, informs me, after an examination of Maria's chest, that there is congestion of the upper part of the left lung. These strokes, combined with the pressure of other loads, well-nigh overwhelm me, and lead me in mingled astonishment and sorrow to ask, What lessons is the God of my life about to teach me?—and through what valley of death-shade am I about. to pass?

'From hope to fear, from fear to hope,
My shipwrecked soul is tossed.'

"Still my heart is fixed here—'Though He slay me yet will I trust in Him.' A heart thus made tender feels a brother's woe. I therefore deeply sympathize with you; and while asking for me and mine an interest in your addresses to a compassionate Father's throne, assure you that you will be remembered there by me. May it please that Father, for the sake of Christ His Son, to hear and answer our supplications.

"Most affectionately yours,
"T. ALLIN."

Sarah and Maria, the two sisters referred to in these letters, were diligent workers in the ladies' school, and by their intelligence, energy, and amiable disposition, contributed much to its efficiency. The fell disease which had bereft Mr. Allin of two daughters, and which during several years endangered his own life, now assailed two other daughters in the bloom of womanhood. Mr. Allin's anxieties were increased by the strength of his parental affections, and also by the important services his daughters were rendering to the comfort of the family. As symptoms of the delusive disease alternated, now hope cheered, and now fear depressed; but the process of destruction went on, and in about three months from the date of the letter addressed to Dr. Cooke both sisters were laid in the grave.

Announcing the death of Sarah in a letter under date June 9, 1847, Mr. Allin says: "Earlier than we

anticipated is ours the house of mourning. About half-past eleven this forenoon our beloved Sarah was removed from us, taken

'From a suffering Church below,
To a reigning Church above.'

Her end was truly peace. She sweetly fell asleep in Jesus whom she loved, and left us with at once bleeding and rejoicing hearts. On Tuesday evening, about seven o'clock, sudden sinking intimated what we might anticipate; and the ceasing of cough yesterday with oppressed countenance and breathing, confirmed that intimation. Between eleven and twelve at night a decided alteration for the worse took place, and about that time this forenoon she expired. Our present intention is to take her remains to Hanley, as we took dear Marianne's, and if you can possibly accompany me it will be an additional favour."

Mr. Allin says at the close of this letter, "Maria is improving;" but improvement was only a pause in the course of a fatal disease. The dreaded end was not far distant. Under date, August 8, 1847, Mr. Allin writes: "Our beloved Maria finished her course this morning, about half-past five o'clock. Her end was not only peace, but triumph. O that you could have heard her addresses last evening to all in the house, and her expressions of holy joy! Our loss and sorrow are great, but our joy in God, who has so

signally displayed in her the power of His grace, is also great. May my last end be like hers!"

Mr. Allin published memoirs of his daughters under the title, 'A Father's tribute to the grace of Christ, as displayed in the filial piety and triumphant deaths of four sisters.'

The Conference of 1845 resolved to celebrate the Jubilee of the Connexion in 1846. The Jubilee Conference was held in Manchester, of which Mr. Allin was elected president; an honour due to him, and also to the occasion. He discharged the duties of his office with accustomed courtesy and ability; and, by appointment of the preceding Conference, delivered a luminous and impressive charge to the young ministers received into full Connexion, which the Conference requested him to publish.

In celebration of the Jubilee the Conference resolved to raise a fund of £20,000, to be appropriated to the relief of chapel debts; founding a college for the education of ministers; establishment of a mission to the heathen, and extension of our missions in Ireland, Canada, and at home; and to afford help to aged and retired ministers. The financial details of this effort do not belong to this memoir.

The Conference also resolved to signalize the Jubilee by the publication of a volume as a record of the origin, history, and distinctive principles of the denomination, and appointed the Rev. T. Allin, Dr.

Cooke, S. Hulme, and P. J. Wright, to prepare it. Mr. Allin contributed two very able and comprehensive chapters on the ecclesiastical principles of the Connexion; and their application in the legislative, administrative, and disciplinary functions of the body. The volume was published in 1848.

The following letter was addressed to Dr. Stacey in acknowledgment of a copy of a sermon on 'The Divine Government considered with respect to Nations,' preached at Ashton on the fast-day, March 24, 1847.

"*Altrincham, May* 16, 1847.

"MY DEAR BROTHER,

"Other claims have allowed me time only rapidly to glance over your sermon, so kindly sent to me. Your representations and refutation of the infidel philosophy, and your defence of the universality and rectitude of the providential and moral government of God, are masterly, and must be productive of good. I could, however, have wished a few additional statements more fully individualizing your hearers and bringing the distinguishing doctrines of the gospel more strongly to bear upon them. Baxter's rule is excellent,—to have in every sermon as much of the gospel as, should an unconverted hearer never hear another, is sufficient to lead him to Christ, and to leave him without excuse should he neglect salvation. Thanks for the books. Make what further use of Michaelis you choose.

"Our domestic prospects darken, but our hope is in God. May He sustain and deliver us!

"Yours most affectionately,

"T. ALLIN."

Mr. Allin's 'Discourses on Modern Atheism' having been long out of print, and many applications having been made for their republication, a new edition was issued in 1849. The author revised the notes, and added many new and important notes drawn from recent scientific and philosophic treatises. But the most important addition was an article on Pantheism prefixed to the discourses. The disquisition is clear and conclusive as far as it goes. It opens with a statement of the principle on which Pantheism is based; and briefly sketches its history in the speculations of Kant, Fichte, Schelling, and Hegel, the leaders of this philosophy in Germany. Mr. Allin then proceeds to discuss Pantheism as, 1st. Subversive of a personal Deity. 2nd. As confounding all differences in the nature and properties of things, even confounding the *ego* and *non ego*. 3rd. As destructive of moral responsibility. 4th. As leading to idolatry,—"while such of its votaries as stop short of idolatry, either own no God, or worship a speculative refinement of their own." The second proposition is the only one which strikes at the root of Pantheism. Accepting the veracity of the testimony of consciousness as a fundamental law in the

constitution of my nature, I know, by the intuitions of consciousness, that there is a numerical distinction between myself and the external universe, and if this distinction exists, it follows that Pantheism is a speculative theory which has no foundation in the constitution of the human mind, nor in the phenomena of the external universe as relative to that mind; hence its advocates are driven by logical necessity into the "airy nothing" of pure idealism. Mr. Allin clearly brings out this point in his second proposition, but does not amplify it. The first, third, and fourth propositions deal with the destructive relation of Pantheism to the principles of morality and religion.

"*Altrincham, November* 30, 1849.

"MY DEAR BROTHER,

"I return your excellent article, of which I at one time thought I might make some use in the notes to my volume, but other topics prevented. I think your reasonings are sound in relation to both the constitution of the mind, and to the statements of Revelation. Revelation seems to me to assert the possibility and duty of learning the Godhead from His works; though the difficulty of doing this—owing to the earthliness, the sensuality, the obstructing and blinding influence of appetite and passion—is exceedingly great. But it is not an *impossibility*, and the chief cause of the difficulty is *moral;* so that on both accounts the heathen 'are without excuse.'

"The true doctrine of intellectual and emotional intuitions is not, probably, as yet, fully developed; but progress is certainly made. The right track is certainly entered upon by our Scottish school under the leading of Sir W. Hamilton, and requires only to be prosecuted with similar energy and caution to secure the happiest results. It may require time and much wisdom from above to adjust accurately the respective claims of Reason and Revelation, but it will be done; and were you to bend your mind to the work, as I trust you will, you might do something toward its accomplishment.

"In the preface to the second (coming) edition of my volume, I have endeavoured to give a somewhat more consecutive and developed view than I have met with elsewhere, but which is required, I think, by the philosophic tendencies of the age. I have also made other additions by which the utility of the work will, if my judgment does not greatly err, be much increased. I have to-day sent the last corrected proofs, and am advertising its publication for January first.

"Yours most affectionately,

"THOMAS ALLIN."

"Rev. J. Stacey."

"*Altrincham, February* 9, 1850.

"MY DEAR BROTHER,

"While I am greatly obliged by your remarks on my article on Pantheism, I must request your further views, after your fuller examination of it. I agree with you, that if the essential differ-

ence between the subjective and objective be not established as a fact, by the universal human consciousness, no other argument will suffice for the overthrow of Pantheism. This topic I might, and, perhaps, ought, more fully and formally to have discussed. But two circumstances prevented this. First, I had given up the intention of discussing the subject at all, deeming what Mr. Cooke had written, in a cursory way, sufficient. Second, When my attention was drawn to the desirableness of a more logical and consecutive view, my printer was complaining that the book was already too large for the price. I therefore confined myself principally to the moral and religious aspects of the subject, but at the same time I thought I had really demolished the foundations of the system in the beginning of Article 2, and the citations from Sir W. Hamilton; and had shown by an appeal to consciousness, and to the Pantheist's own practice, the reality of the distinction on which the whole subject turns. The article would, however, have been more perfect, and probably in some quarters more useful, had that topic been placed first and alone, and had it been brought out more fully. I wish that in some article, and through some medium, you would do this. At all events let me hear from you again.

"Yours most affectionately,

"T. ALLIN."

"Rev. J. Stacey."

We have given the criticism of Mr. Drew on the first edition of the 'Discourses on Modern Atheism,'

and testimonies from other distinguished men might also have been given, but we cannot withhold the following characteristic letter from the late Dr. Pye Smith, with whom Mr. Allin was personally acquainted.

"*Homerton, May* 17, 1850.

"MY DEAR SIR,

"Your very kind letter of March 7, and its accompanying favours, did not arrive here till Tuesday or Wednesday last. For the peculiarly gratifying character of both, I beg to return my cordial thanks, and also the best thanks of the College Committee for your most valued present. I have placed it in the library with the proper catalogue entry.

"But I cannot sufficiently express my delight in seeing this much-augmented edition of the 'Discourses' with their enrichments.

"Our God is the God of infinity; and, therefore, we no more exclude HIM from the most intimate communion of our life, every moment and to every atom of its action, than we do from the highest of His works. This principle of our faith, I feel confirmed with peculiar impressiveness. The class of subjects on which I am now teaching, led me to bring down the volume, to recommend it to my pupils, and to engage that it should soon be perused in class, that is, by selective and cursive reading. The time came on Wednesday; and on that day the new edition was in our hands. It is indeed the very and appropriate Θεοῦ δῶρον. We have gone

through the second Preface, and have begun the ample apparatus of Notes. I regret the impossibility of doing justice with our best efforts; but the conspectus thus presented of the work will, I trust, leave impressions upon our minds which will be eagerly followed up by the private study of the volume. The comprehension of the subjects and the manner in which they are treated fill with, not satisfaction merely, but lively joy. Blessed be He who put the design of the work into your heart, and who has enabled you to accomplish it!

"In about two months, if spared so long, I retire from public life, *ætatis* 76. My deafness is extreme. But O what mercy doth the Lord show τῳ ἐλαχιστοτέρῳ! Grace, indeed!

"I am,

"My dear Sir, and Brother in Christ,

"Your greatly obliged,

"J. PYE SMITH."

"*Altrincham, March* 30, 1852.

"MY DEAR BROTHER,

"Your esteemed favour shows that the view I had formed of your meaning is, partially at least, erroneous. You do not assert the communication of *special grace* in connection with the administration of baptism, but that 'some special advantage to the subject of the rite is included in its idea as a seal,' and that such a professed reception of the covenant 'may be attended by a blessing which makes them (its blessings) more certain of future possession, or sweeter in actual experience.' But to this view the

objection in my mind is, that it seems to be mere conjecture, founded on no real necessity.

"Admitting, as you and I do admit, that infants, or children, dying prior to their becoming personally responsible, are saved through that sacrifice 'which taketh away the sin of the world,' submission to baptism is not necessary to salvation. And admitting the faithfulness of the covenant, and the validity of the seal, what *special blessing* is required to increase the certainity of the fulfilment of covenant engagements? What, too, is that blessing?

"On all such subjects everything should be intelligible, or at least clearly sustained by Divine authority. But after looking at this theory with earnestness and candour, I cannot discover either of these conditions. It seems to me that much of confusion and error has arisen from confounding the objects (designs) of the *seal* of the covenant with the *privileges* of the covenant itself.

"The whole case as presented in the sacred volume seems to be this:—The *covenant* promises specified blessings on specified terms. The *seal* is a token whereby the covenanter formally conveys and secures them—gives a formal title to them—obliges himself to the performance of covenant engagements, &c. And that seal being a rite to which the acceptors of the covenant are required to submit, it becomes equally on their part an expression of their approval and acceptance of it,—of their desire to secure its privileges,—and obligation to conform to its requirements. On one side a formal consecration to the service of the God of the covenant, agreeably to

its provisions, and consequently a formal recognition of every obligation, whether expressed or clearly implied;—on the other side, a formal conveyance of, and title to, the blessings of the covenant on the terms specified. It would therefore seem that, unless the covenant itself contain a provision assuring the bestowal of a *special blessing* in connection with the *administration* of the rite, any expectation of such blessing is unauthorized. But no such promise appears. Promises are found in abundance of special blessings to prayer, penitence, faith, &c., but none to the *mere administration* of that rite. And neither Scripture facts, nor modern religious history, seem to justify the theory.

"But the circumstance to which I have before referred appears to me conclusive against the theory. When Paul is considering the *Abrahamic* covenant, and enumerating the privileges which the Jews enjoyed as children of Abraham and of *that* covenant, he does not connect with the administration and observance of circumcision, as its seal, either the introduction into a state of salvation, which if so conveyed, must be inconceivably its greatest blessing, and could not have been omitted, or some other special blessing which gives increased—perhaps saving—efficacy to other Divine bestowals, and which, therefore, would deserve to rank but little lower than the former. No such bestowal is either specified or clearly adverted to by him in connection with *submission* to circumcision as the *seal* of the Abrahamic covenant. Privileges embodied in the covenant and connected with it are enumerated, but that special

and most important one is not there. Nor can I find it either in the sacred volume, or in unequivocal facts. Even Abraham's justification by faith was not connected with the seal of circumcision, but existed previously. The covenant admitted to a covenant relationship to God. Its chief advantage, as stated by Paul, was the revelation of the Divine character and will, which in fact connected with it every other —ordinances of worship, rules of duty, promises of blessings—all confirmed by the *seal* of the covenant.

"If more than the preceding is involved in baptism as the *seal* of the covenant of grace—as represented in the Divine oracles—I earnestly wish to see it, and shall deem it a special favour if you will still direct your powers of analysis to the subject, and let me know the result.

"Yours affectionately,

"THOMAS ALLIN."

"The Rev. J. Stacey."

"*Altrincham, Nov.* 14, 1852.

"MY DEAR BROTHER,

"Your memoir of our mutually beloved brother and friend, Mr. Hilton, has, with one exception, not only pleased, but profited and delighted me. The passage relating to me is too eulogistic, and humbles me by making me sensible of what I ought to have been, and what I ought to be, but which, alas! I feel I am not. Were it not that I know the infinite and unchanging efficacy of the blood of the covenant, and the equally infinite and unchanging mercy of God in Christ, the conscious-

ness of my unfaithfulness, and sinfulness, would sink me into utter despair. Not only with the most perfect sincerity, but with the deepest earnestness of feeling, am I constrained to say—

'I the chief of sinners am,
But Jesus died for me!'

"All who knew Mr. Hilton will allow that your delineation of his character is comprehensive, discriminating, and just. The selection from his diary and letters, and the remarks connected with them, beautifully bring out the character of his mind and the state of his heart, and show us the man as he moved in social, domestic, and religious life.

"But your inimitable description of that plague of Britain, consumption, brings afresh before my eyes, in all their vividness, scenes of deepest and most painful interest; and on which my oft-smitten and wounded heart frequently dwells, ay lingers, with feelings strangely mingled, of awe, and regret, and resignation, and joy.

"I too, like Mr. Hilton, experienced disappointment in the case of our beloved Sarah on the subject of the promise in James; but not on the same general principle. Your interpretation I have always held, but have also cherished the view, that in some special cases in which God designs specially to answer, He gives in the act of praying a power—a vigour of faith, together with a fulness of assurance, far beyond ordinary limits, and which He designs to be a pledge of success. But though there may be such cases—I think I have known some—yet this, I

suspect, is not a rule. But I must conclude with prayers that you and I may share more abundant measures of heavenly wisdom and love.

"Yours most affectionately,

"THOMAS ALLIN."

"The Rev. J. Stacey."

CHAPTER XIII.

LETTER TO MR. ASHWORTH ON CLASS-MEETINGS, AND THE SCRIPTURE CONDITION OF CHURCH-FELLOWSHIP—TESTIMONIAL TO MR. ALLIN—PUBLIC MEETING IN PETER STREET CHAPEL, MANCHESTER—SPEECH OF MR. MILLS, PRESIDENT OF CONFERENCE—PRESENTATION OF TESTIMONIAL BY MR. RIDGWAY —MR. ALLIN'S ACKNOWLEDGMENT—SPEECHES OF REV. P. J. WRIGHT AND DR. COOKE—EXTRACT FROM CIRCULAR BY DR. STACEY.

THE substance of the following article was addressed to George Ashworth, Esq., of Roche House, Rochdale. Excluding personal and social references it was afterward prepared for a denominational serial, but, we think, not published. The subject is still debated in Methodist circles, and some may be interested in the opinion of a man so candid and intelligent as Mr. Allin:

"The following views on class-meetings were written some time ago in reply to a friendly communication in which it was stated in behalf of some seceding Methodists, that they felt convinced that a credible profession of faith in Christ, publicly avowed

by partaking of His Supper, is all that a Church is justified in requiring as a condition of membership; neither could they find that attendance on *any particular* means of grace, except the Lord's Supper, has been made a *condition* of membership, by the Great Head of the Church. They therefore consider class-meetings, although excellent in themselves, to be but man's invention, and that to require attendance at them, as a condition of membership, is to impose an unscriptural condition."

To this the following reply was forwarded: "On these views I beg to observe, that obedience to the command, 'Do this in remembrance of Me,' does not appear to be made *a condition* of fellowship in the New Testament, except as *obedience to the authority of the Divine Lawgiver* is a condition. The observance of the Lord's Supper, therefore, is not enforced in the New Testament by any special sanction, nor is any special penalty there annexed to its non-observance. The only character under which the New Testament seems to represent the celebration of the Lord's Supper, *so far as it has relation to the mutual fellowship of professing Christians,* is one of those acts wherein that fellowship consists, or by which it is maintained and manifested. This character, however, attaches to it *only in common with other acts,* some of which are as plainly commanded. Among these may be named not only prayer and worship, but also that religious intercourse,

to which meetings, such as class-meetings, fellowship-meetings, &c., are, to say the least, admirably adapted, if not absolutely essential.

"Not to officers merely, but to members of the same Churches are the injunctions given: 'Confess your faults one to another, and pray one for another, that ye may be healed. Exhort one another, &c. Admonish one another. Bear ye one another's burdens. Rejoice with them that do rejoice, &c. Comfort the feeble-minded, support the weak, lift up the hands that hang down. Comfort yourselves together, and edify one another, as also ye do. Look not every man on his own things, but every man also on the things of others.' In these and other similar passages duties are enjoined obviously requiring some knowledge of each other's spiritual state, and, therefore, some meetings, or other means, both for the acquirement of such knowledge, and the discharge of the duties founded upon it. We therefore find a direction given by St. Paul (Hebrews x. 25), which seems to embrace the whole —both the duties and the requisite means—and which Dr. Stewart thus renders: 'Let us, moreover, attentively regard one another, for the sake of exciting to love and good works, not forsaking the assembling of ourselves together (as the custom of some is), but admonishing [one another]; and so much the more,' &c. I, therefore, cannot admit, with your friends, that the duties for which class-

meetings are established are 'of man's invention, and unscriptural,' or that the meetings themselves are so. They may not be, and probably are not, formed *in every particular* on apostolic model. Neither is our celebration of that ordinance on which we justly lay so great a stress—the Lord's Supper. The fact is, the New Testament concerns itself more with the spiritual than with the material, and with the substance rather than with the punctilios of form. So much is this the case, that the precise manner in which public worship was conducted in apostolic churches is nowhere consecutively and with circumstantial precision described. But we are not, therefore, entitled to say either that the worship itself, or the assemblies necessary to its due performance, are of man's invention. The more tenable proposition seems to be—that those means are the most Scriptural which are not only obviously Scriptural in *the objects* to the attainment of which they are directed, but whose particular adjustments also fit them to accomplish those objects, *in the easiest and most effectual manner.*

"The friends, however, do not appear to object so much to the *utility* of class-meetings, as to the requirement of attendance upon them in order to recognized membership. On this subject the erroneous opinion seems to be sometimes held that class-meetings are in some special sense, the test, or condition, of membership; an opinion which may

perhaps easily arise out of the position they are made to occupy in Methodism, and the denominational arrangements with which they are connected. But they are a condition of membership, only in common with many other conditions, such as the belief of the truth, attendance on other ordinances, a walk becoming the gospel, &c. So that the real question at issue is this:—Whether, and how far, attendance on Scriptural means of grace, and on those meetings established both for the manifestation of Christian fellowship and the effectual accomplishment of its purposes, may be made a term of Church communion? That *some* of them may be so, to *some extent* at least, is acknowledged by all. Your friends acknowledge this *in reference to the Lord's Supper*. But why this should be separated from all others, and have this distinctive character *exclusively* attached to it, is not easy to see. Such, as already observed, is not the case in the New Testament. It does not stand out there, either as the only means of grace, or as the only term of fellowship, or as the only mode of maintaining and manifesting that fellowship. It is found there only as one among others; superior indeed, in the importance of its object, but not on that account exclusive of them, either as a condition or a manifestation of Church communion. Neither, therefore, is it anywhere stated in the New Testament; nor do I see that it can be fairly inferred therefrom, that

attendance on that ordinance alone entitles to membership, provided the doctrinal belief be orthodox, and the morals correct. Such, however, appears to be the position taken up by your friends. How then do they dispose of the duties of 'Not forsaking the assembling of themselves together, that they may exhort one another, comfort themselves together, edify one another,' &c.? It may, indeed, be truly said, as it often has been, that such means *are not essential to salvation.* But then this may be as truly said of the ordinance of the Lord's Supper, as the religious history of the Friends demonstrates. Such being the facts, the only course left for individual Churches, and associated communities, seems to be this:—To give to Scripture ordinances and the means of grace that form and place which, in their deliberate judgment, are best adapted to the accomplishment of the purposes which Scripture plainly points out; but at the same time, both to legislate and administer legislation, in the Catholic and benignant spirit of the gospel. And when I look at class-meetings in the light thrown upon them by the passages quoted, and at the facts,—that in our Connexion, at least, neither the written nor the practical requirements of attendance at those meetings are very stringent; that such attendance is not insisted upon as absolutely necessary to salvation; and that individuals whose piety is evidently sincere, but who, either from feel-

ing or conscientious scruples, do not attend class-meetings, are still recognized as servants of the same common Lord, are loved as such, and are not permitted only but encouraged to share with the acknowledged members of the Church the other ordinances of the Lord's house, to partake with them of the tokens of His dying love, and even to attend meetings for the mutual communication of Christian experience, and thus become recognized members of the Church without being required to take any part repugnant to their views or convictions,—looking at these facts I cannot but think that the conditions specified above are fully observed.

"To the last circumstance adverted to in the preceding sentence, I may add, that from my first acquaintance with Methodist class-meetings, persons desirous to attend them, and to share their benefits, but who from constitutional timidity, or other similar causes, wish to be excused from speaking, have been cordially received and their desires granted. It has, however, been generally found that under the influence of example, and of the associations thus formed, together with the advantages both seen and felt to be derived from such fellowship, timidity has gradually subsided, desires to communicate as well as to receive have been awakened, and the spirit has been exemplified, so clearly and beautifully embodied in the language of David—'I will bless the Lord at all times: His praise shall continually be

in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He heard me, and delivered me from all my fears' (Psalm xxxiv. 1-4). 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul' (Psalm lxvi. 16).

"Much, indeed, in such cases depends on the leader of the class, and on the degree of affectionate regard, not felt only, but *manifested*, by the members. A few sentences addressed by the leader to a shrinking member—generally, if not always, a female—expressive of his Christian hope respecting her spiritual state, or more directly applicable to it when it is known, mingled with affectionate and encouraging exhortation, will gradually dispel fear, and inspire the confidence which will enable her to break the bonds, and throw in her contribution, however small, to that common stock of which she so freely and profitably partakes. But should not this desirable effect be produced, it is much more consistent with the law of Christian love to encourage continued attendance than to forbid it; and such has been, I believe, if not the invariable, at least the general, practice in Methodism, and such, I trust, it will ever remain."

Many friends of Mr. Allin had long cherished a desire to present to him a substantial expression of

their esteem, and a grateful acknowledgment of his pre-eminent services to our community. Such an acknowledgment was a just tribute to a man, who, without taint of self-seeking, had devoted the energies of a richly-endowed nature to promote its interests. It is scarcely possible, at this distance from the origin of the Connexion, when circumstances have so changed, to estimate the heroic self-denial with which our first preachers laboured to establish the New Connexion. Their stipend was so small as to exclude luxuries, and necessitate a perpetual struggle with poverty; and this small stipend was made less by a scale of carefully-calculated abatements for teas, suppers, &c., of which the preacher partook in the houses of friends while fulfilling his appointments in various parts of the circuit. Only great strength of principle could have supported these men under such conditions, some of whom possessed gifts and acquirements which would have opened a door for them into other communities, and secured respectable positions in their ministry. Comparing the past with the more favourable present we may say, "One soweth and another reapeth." "Other men laboured, and we have entered into their labours." Amongst these self-denying "labourers" Mr. Allin occupied a position of honour and influence specially his own, and the proposed testimonial was a denominational recognition of the able and faithful services by which that position had been gained.

Mr. Ridgway brought the subject before the Conference of 1854, in a formal proposition, when the following resolution was unanimously adopted: "That the Conference, desirous of marking its affectionate regard for the Rev. Thomas Allin, and its high esteem for his amiable deportment and consistent conduct, combined with his able and honourable services, both in the ministry and in every other department of usefulness, during a period of forty-six years, earnestly recommends the friends who have the ability to unite in presenting to Mr. Allin a suitable testimonial, as a substantial proof of their appreciation of his character and services, and of the endearing regard in which he is held by the Connexion; and the Conference appoints the Rev. W. Cooke, P. J. Wright, J. Stacey, S. Hulme, W. Ford, and J. Hudston, with Messrs. J. Ridgway, J. Dean, T. Rose, E. Lumby, J. G. Heaps, W. Jenkinson, Thomas Firth, R. Sutton, and R. Roberts, a committee to carry the same into effect. Mr. Ridgway to be chairman; Mr. Dean, treasurer; and the Rev. J. Stacey and Mr. Jenkinson, secretaries."

The committee having completed their work, a public meeting was held in Manchester on Wednesday Oct. 18, 1854. Ministers and friends from surrounding circuits, and some from a considerable distance, came to show their respect for the honoured guest of the evening. After tea the friends assembled in the chapel. The Rev. W. Mills, President of Confer-

ence, occupied the chair. We extract a few passages from the speeches delivered on the occasion.

The President said: "Mr. Allin entered the Connexion in the year 1800, and it soon became evident that he possessed intellectual endowments and moral qualities which gave promise that he would rise to the highest order in the ministry of the Church of Christ. Well had Mr. Allin fulfilled those promises, and become a burning and a shining light. His popularity caused him to be much engaged in promoting the interests of the various institutions of the Connexion, and in defending the great principles of the Christian faith. During this period of active labour Mr. Allin prepared and delivered his magnificent discourses on the 'Immateriality and Immortality of the Soul,' 'The Character and Folly of Modern Atheism,' and the 'Necessity of a Divine Revelation.' In 1832, in consequence of impaired health, he was obliged to relinquish the regular duties of the ministry, but it pleased God still to spare his life, and he had since rendered important services in the pulpits of the Connexion, and in training young men for the ministry. Such services as these, performed in so fine a spirit, and during so long a period, excited a desire to present to Mr. Allin a substantial mark of the esteem in which he is held in the Connexion."

Mr. Ridgway said: "It was now fifty years since Mr. Allin was introduced to his father's house. He

well recollected his young friend, who was then a boy like himself, and the manner in which he discharged his duties in the Sunday school. Mr. Allin had since gone through various circuits with great profit to the people. He had not grown weary in well-doing, and he hoped that his valuable works, some of which were out of print, would be collected and republished. Mr. Allin's talents and piety had not escaped the notice of other denominations, but every overture had been resisted. It was his happiness to have been associated with Mr. Allin in various departments of Conference work, and he had often remarked his attention to business, his mild and placid temper, and his reasoning power." Mr. Ridgway then presented to Mr. Allin a gold watch, bearing a suitable inscription, and a purse containing between £800 and £900, and added: "Most sincerely, in behalf of this meeting, and of the subscribers, do I present this token of their esteem and affection. I am sure you will regard it in this light, and receive it as an indication of the esteem and affection with which it is presented."

Rising to acknowledge the presentation Mr. Allin was greeted with fervent demonstrations of respect. He said: "Often has the kindness of Christian friends awakened in me a warmth of gratitude which I have been unable adequately to express; but never before was I placed in circumstances so embarrassing to my mind, and so overpowering to my feelings. The

character and extent of this movement—a movement totally unexpected by me,—the magnificence of the gift bestowed, and the expressions of kindness accompanying the bestowal, are circumstances, any of which would excite emotions too intense for expression by any terms I can command: but their combination overpowers me; to permit my thoughts to rest upon them, and to surrender my heart to their influence, would be to unfit myself to utter another sentence. I can dwell upon them in retirement; I can yield myself to all the joyous and abasing emotions they inspire, and allow myself to be carried on the full tide of admiring and adoring gratitude to the footstool of His throne who disposes hearts, and combines and controls circumstances according to His own will. This I have done." . . . "But what gives this testimonial its highest value in my estimation, is the fact that it is the gift of a Christian community,—of *that* community with whose religious views, institutions, and interests I have most fully identified myself, and which I have ever delighted to serve, from the time when I first became acquainted with its principles to the present moment. I have happiness in knowing that I have a place in the esteem and prayers of any who love the Lord Jesus Christ in sincerity. But with such a testimony as this evening supplies, that I have a high place in the esteem and affections of my Christian brethren throughout the Connexion, whether in the ministry

or out of it, the happiness derived from this quarter, —as, indeed it ought to be,—is complete; and added to the approving testimony of my own conscience, and the felt approval of the God of conscience, it leaves me nothing more to pray for or expect." . . .

"Respecting myself I have but little to say. My first acquaintance with the Methodist New Connexion was effected in the year 1800, in the seventeenth year of my age. Prior to that time I had resided with my parents at Wednesbury, in the neighbourhood of Birmingham, and had been together with them a member of the Wesleyan Society there about four years. My father, however, having up to manhood generally worshipped with the Baptists, had adopted the liberal views, on matters of both civil and ecclesiastical polity, by which that denomination, as well as the Independents, has been so long and so honourably distinguished; and these views, after his union with the Wesleyans, were cherished by some of the preachers, especially by the Rev. Thomas Cooper, with whom he was in habits of the most familiar intercourse, and some of whose letters are given in the life of Mr. Kilham. I too from reading, and from conversation, which I had frequent opportunities of hearing, adopted the same views. They had the full approval of my judgment, and found responsive feelings in my heart. We were thus prepared for the cordial reception of the principles of the New Connexion; and on our removal to the Staffordshire

Potteries, where we first became acquainted with its principles and some of its founders—the Ridgways, Meighs, &c., it became the object of our strongest religious attachment. Such it remained to my dear father to the day of his death, and such it has remained to me down to the present moment. My attachment to its principles has grown with my growth and strengthened with my strength. Inducements to change my position have been presented. I might have been an Independent—I might have been a Wesleyan. But my attachment to the doctrines and general economy of Methodism prevented the former, and my convictions on the subject of Christian liberty prevented the latter. To a gentleman by whom a flattering proposal was made, my reply was—as it would be under the same circumstances this evening,—that in my judgment, the power claimed and exercised by the Wesleyan ministry is unscripturally assumed, and dangerous to its possessors —that I could not consider myself safe in possession of such power—that nothing short of the deepest conviction of imperative duty could induce me to incur the responsibility inseparably connected with its possession—that my convictions were of an opposite character—and that while taught by my Divine Master to pray, 'Lead us not into temptation,' I could not by making the proposed change voluntarily rush into it. Such are the views I still entertain. And further, believing, as I do, that there is a

Divinely-established connection between principles and conduct—that the belief of despotic principles, especially when connected with the possession of despotic power, will create despots—and that the concentration of such power in the hands of the stated ministry must assuredly, though, perhaps, slowly and imperceptibly, render it a bane both to the Church and the world, I am constrained to reject it for myself, and to condemn it wherever it may exist.

"The great questions with me through life have been—What is my place? and What are my duties? In determining them I have looked to the openings of Providence, the teachings of the Divine Word, and the convictions of my own conscience. Having thus ascertained the path of duty, I have honestly and fearlessly followed it. I may—and now believe I have—mistaken, in some instances, the suggestions of imagination for providential leadings, and thus made for myself rough and thorny paths; but even in those cases my object was to know and do the will of God, and to serve His Church. Sustained by conscious rectitude of principle, and the all-sufficient grace of my Heavenly Father, I have adhered to duty, and am now reaping some of its rewards.

"Having passed my threescore years and ten, it is possible that my remaining term of service in the present state may be but short; though after the renovation of physical powers I have experienced

within the last six years, I know not yet what may remain for me to do. Neither am I careful as to this. So long as powers and opportunities may be continued I shall deem it a duty to seek happiness in serving God and my generation. I envy no man's indolence; I want no dishonourable ease. My determination is, whatever powers may be continued to me, or opportunities placed within my reach, to endeavour in the use of them to work for God, His Church, and society. Usefulness is more than ever my motto, and to render service to the Church and the world is my highest joy.

"I must close by begging you to accept my warmest acknowledgments for your kindness and liberality. Especially would I tender my best thanks to the Christian friends who originated this movement, to the secretaries and committee, by whom it has been so energetically carried out, and to the subscribers for the munificence of their gift. Earnestly do I hope and pray that God may recompense this work of faith and labour of love by showering upon them the bounties of His providence and the richer blessings of His grace; and that they, and you, and I, after serving God in our generation, may have an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen."

The Rev. P. J. Wright said: "Mr. Allin is emphatically, and in the highest sense, a prince in our

Israel. Like Saul, the son of Kish, among the Hebrews, he overlooks us all. There is no hyperbole in this. Every one acquainted with Mr. Allin's mental power acknowledges that we express a well-known fact. The intellect of Mr. Allin has been consecrated, under the sanctifying influence of the Holy Spirit, to the highest interests of mankind. He has not written the history of an empire, or a sublime epic, but he has done a far nobler work; he has preached the glorious gospel with overwhelming force of argument, and defended with his masterly pen the foundations of Christianity against its assailants. His sermons against Atheism, his sermon against Deism, his sermon against Materialism, his sermon against clerical Despotism, and his essay against Pantheism, which the late Dr. Pye Smith designated 'the very gift of God,' to the students under his care, have rendered Mr. Allin famous, and the New Connexion honourable among the Churches of Great Britain. The extent of the usefulness of Mr. Allin, through these efforts in the pulpit and in the press, cannot be told. Nevertheless, the day will declare it." . . . "When speaking with enthusiastic pleasure, in our social circles, of his mental achievements, how customary to close our remarks by saying, 'and then he is as humble as a child.' No one ever saw him assume a pompous deportment, and look upon others with a scornful air; no one ever beheld pride on his brow, or heard boastful language from his lips.

In the pulpit, in the Conference, in the public meeting, and in the parlour, he has always presented an unassuming aspect; conscious of mental power, yet never using it except in a thoughtful, persuasive, and affectionate manner, seeking only to approve himself in things that are excellent, and to walk humbly with God."

Dr. Cooke said: "It is then to the honour of God that we recognize in our brother through a long life — morals unstained — piety sincere and ardent — intellectual powers and gifts of the highest order — and signal usefulness to the Church of God. His example has adorned the gospel of God, his public ministrations have imparted dignity to the pulpit, and attracted, instructed, and edified thousands who have eagerly thronged to listen to his voice. His powerful pen has triumphantly defended the truth against infidel assailants, and often expounded the laws and defended the principles of the Connexion." . . . "Who that knows Mr. Allin does not love him? Who ever found him harsh, morose, imperious, or censorious? Who ever sought his friendship and did not find it? Who ever found it and was deceived by it? Who ever was repelled from his door, or denied the hospitalities of his roof? With the intellect of a philosopher, he has combined the piety of a Christian and the simplicity of a child; with ministerial dignity, the utmost affability, kindness, and gentleness, — winning the affections of all. His

friends abound wherever his name is known, and it is known far beyond the precincts of our denomination. In presenting a token of our love and esteem to Mr. Allin we are honouring ourselves as well as him, and evincing our appreciation of the high qualities which a gracious Providence has bestowed on His servant for the good of the public, and especially of our own Connexion."

Dr. Stacey bore a testimony not less eulogistic to the eminent talents, Christian character, and faithful services of Mr. Allin; as, however, his speech was not reported we cannot give extracts from it; but the following extracts from the circular drawn up by Dr. Stacey and issued by the committee, clearly and beautifully express his estimate of Mr. Allin's character and services: "To request you, in proportion to your ability, to emulate the example of Messrs. Ridgway, J. and J. P. Love, and R. Barford, is the design of the present address. To ask you to sympathize with the object is surely superfluous; to urge it upon your attention can hardly be necessary. To name it is to commend it. It commends itself by appealing to your admiration of superior powers and careful culture; to your love of honourable deportment and simple piety; to your esteem of Connexional attachment and Connexional service; to your veneration of declining years; crowning a life of unceasing devotedness to the Church, of the only acquired wealth consists in the ac-

cumulations of religious experience and of mental discipline.

"A personal history of valuable labours to the Connexion, in the several departments of the Christian ministry, is now drawing to a close. Under the beneficent care of the Great Husbandman, the ruit has been allowed to ripen, and the harvest for the most part has been gathered. As a preacher, pastor, ruler, author, teacher of young men, Mr. Allin has served the Connexion, if not with unexampled fidelity, yet with an order of capability and a degree of efficiency which, though emulated in particular branches, has never perhaps been equalled in the whole amount. If our polity has needed exposition, his impressive discourse has supplied the want; if vindication, his able pen has met the requirement. The high standard he has practically set up as a preacher of the gospel, has operated, however insensibly, to raise the tone and character of our ministry generally; the reputation he has won as 'a workman that needeth not to be ashamed, rightly dividing the word of truth,' has reflected itself upon the entire community, by the public attention it has drawn to its principles, and the public support it has earned for its interests. And all this, with only a very limited stipend to assist, and with severe domestic affliction,—often repeated and sometimes long-continued,—to perplex and discourage him.

"To honour such a man is to honour the Connexion in him. To express in a form that shall minister to the comfort of his latter days the regard that is universally felt for him, is only to gratify the collected sense of Connexional obligation, and, by the reflective influence of the act, to become ourselves 'partakers of the benefit.' But to suffer him to pass away from us without declaring our love in some suitable memorial which, while serving the necessities of his increasing age, will renew to him in vivid remembrances the judgment we form of his labours and the esteem we entertain for his character, would be to leave our professed attachment without the substantial proof which our ability can give, and also deprive ourselves of the gratifying recollection of having relieved the anxieties, and multiplied the comforts, of one who 'hath a good report of all, and of the truth itself.'"

The meeting closed with the usual devotional exercises, and friends retired under the delightful conviction, that in rendering honour to a good and great man, they had "glorified God in him."

CHAPTER XIV.

MRS. ALLIN'S PERSONAL AND DOMESTIC CHARACTER—FAILING HEALTH—PARTIAL RECOVERY—RELAPSE—PEACEFUL DEATH—MEMOIR BY MR. ALLIN—LETTER OF CONDOLENCE TO MRS. WALKER ON THE DEATH OF HER DAUGHTER—LETTER OF CONDOLENCE TO MRS. BUNTING AND FAMILY ON THE DEATH OF DR. BUNTING—LETTER TO MISS DIXON—LETTER OF CONDOLENCE TO MR. AND MRS. DIXON ON THE DEATH OF MISS DIXON—LETTER TO HIS GRANDSON.

WE have recorded many breaches made by death in the home of Mr. Allin. Again and again he followed the bier of children or relatives to their resting-place in the house appointed for all living; but in great mercy he and his wife were spared as a support and comfort to each other. But now symptoms of decline were manifested in Mrs. Allin's health, which the eye of her affectionate husband was quick to discern, and which excited anxiety concerning the future. Mr. Allin says: "Repeated bilious attacks, accompanied or followed by inflammation, made visible inroads in her constitution, and on several occasions placed her in imminent danger."

A long and checkered domestic life exercised and matured the admirable qualities of Mrs. Allin's character. While Mr. Allin continued in the active ministry she watched over his health and comfort with unwearied affection, and superintended her household affairs so as to afford him the fullest opportunity for study and public work. Mindful as she was of the state of the circuits in which he laboured, and cherishing a lively interest in both their financial and spiritual condition, she never embroiled her husband by meddlesomeness in Church affairs. She had nursed and trained a large family of children, who in the ripeness of their age clung to her with profound respect and fervent affection. "Her instructions, example, and prayers were associated with all a mother's influence to 'bring them up in the nurture and admonition of the Lord'; and great was her joy in the success with which the God of all grace crowned her labours." When her household was increased by the addition of the ladies' school, and by several young men as students, she proved herself equal to the increased responsibility. Under her prudent and energetic management there was no hurry or confusion, but the life of the family flowed on with cheerful regularity. The cares of so large a family were a severe strain upon her mental and physical strength, and sometimes compelled her to prolong her toil far into the night when others had retired to rest. But while thus busied she did

not neglect the "care of the soul." She delighted in the means of grace, and devoted much of her leisure, especially the leisure of the Sabbath, to Scripture and devotional reading.

Mr. Allin's official position in the New Connexion, and his reputation beyond its limits, brought many to his home as friendly visitors, or for the transaction of business, who were greeted by Mrs. Allin with a cordial welcome. Many leading ministers in the Connexion, and several ministers of other denominations, cultivated Mr. Allin's friendship, a few of whom still survive, and preserve pleasant recollections of the intelligence, refinement, and comfort of his home life, and of the uniform kindness of Mrs. Allin. She was "a helpmeet"—literally the counterpart of her husband,—the stronger points of her character being complemental of some points, which in him, without her influence, were liable to become weaknesses.

We have given several extracts from Mr. Allin's Memoir of Mrs. Allin. The following paragraphs record the peace and triumph of her last hours: "Some time prior to her last illness it became too apparent that her constitution had received irreparable injury. But having so often rallied under circumstances apparently less favourable, no apprehension of danger was entertained, till about a fortnight before her death; when great difficulty in breathing, together with faintness, suddenly came

on, occasioned, as it afterwards proved, by suffusion of blood in the pericardium. But steady, though slow, improvement during several successive days, allayed apprehension till March 5th, 1856, when a more severe attack threatened immediate dissolution. Again, however, improvement encouraged hope till Friday the 14th. During that interval her confidence in God through the blood of atonement was unwavering. There were no raptures and no fears. Her spiritual peace was unbroken. The vigour of her mind remaining unimpaired up to the last moment of life, she entered into religious exercises with her usual clearness of perception and warmth of feeling, and particularly enjoyed the twenty-third Psalm, and the fifteenth and two following chapters of the Gospel according to John, which were read to her in connection with these exercises. When the probability of her death was adverted to, whether by herself or others, her language was expressive either of perfect resignation to the Divine will, or of assurance that death would be her introduction to the heavenly kingdom of her God and Saviour, where she would be re-united to her dear children who had already entered it, and to those whom she was leaving behind who would soon follow. The frequency and warmth of feeling with which she referred to her beloved ones who were gone before, and recited their dying expressions of holy confidence, and joy, and love, especially their assurance

of the eagerness and delight with which they would welcome her, with other surviving friends, to their eternal home, furnished indubitable proof that, together with the Christian's faith and hope, all a mother's love retained its place in her heart.

"In the afternoon of Friday it became evident that life was drawing toward its close; but the same collected and peaceful state was preserved. During the night her sorrowing husband and children were comforted by her assurance that the morrow would be spent by her in the kingdom of her heavenly Father, and were urged to moderate their grief as they would soon be with her there. Having passed the former part of the night in comparative ease and partial slumber, she was suddenly roused about two o'clock in the morning by a violent attack of oppression and difficult respiration, and while in the act of taking medicine for its relief, the silver cord was loosed, and she ceased at once to suffer and live."

Mr. Allin published a Memoir of Mrs. Allin, in which, with a restrained but faithful pencil, he delineated her many personal, domestic, and social excellencies.

"*Altrincham, July* 2, 1857.

"MY DEAR MADAM,

"I embrace the earliest opportunity of expressing to you the surprise and regret with which I received information of the loss you have sustained,

in the death of your most amiable daughter, and of assuring you of our deep sympathy with you and your esteemed son. Knowing as I do by painful experience the possibility of allowing parental affection so to operate as both to interrupt spiritual peace, and injuriously to affect the health, I am anxious to guard you against so dangerous an error; and to comfort you with the same consolations with which a gracious God comforted me and my beloved partner in our domestic bereavements.

"Among the imperfections of our fallen humanity there are two by means of which our spiritual enemy endeavours to prevent the salutary effects which afflictive circumstances are intended to produce. The first is a *deficient*, the second is an *excessive*, sensibility. One leads us to disregard the hand that smites, the other produces depression, or rebellious murmuring. Too often may the apostle's reproof to the Hebrews be addressed to us:—'Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him," &c. (Hebrews xii. 5). The entire passage, from verse 5 to 13, merits the special attention of suffering Christians. There, even the persecutions inflicted by the enemies of the gospel—much more, then, the afflictions that arise out of the physical laws which God has established—are asserted to be embraced in His plan of moral government, and to be instruments employed by Him in the accomplishment of important moral purposes:—'For our profit, that we might be partakers of His holiness.'

And what object more noble can even our God propose? What end more benevolent can even our Heavenly Father accomplish? When smitten, it is not by fate, or chance, but a *Father's* hand inflicts the blow—a hand directed by infinite wisdom and love. The blow, therefore, how heavy soever it may be, or how poignant soever the smart it may occasion, is intended not to injure but to benefit,—not to destroy but to save. You have, my dear Madam, in the promises of the Divine Word a rich inheritance, and they all may be, I trust they are, yours in Christ Jesus. They lead you to Him whose grace is all-sufficient, whose strength is perfected in human weakness; and they assure you of a glorious resurrection, and a blissful immortality. To those promises, and to Him whose precious blood has purchased for you the infinite good promised, would I direct your attention; and earnestly do I hope, as I shall also pray, that you may realize your interest in them all.

"Of the circumstances of dear Miss Walker's affliction and death, I am at present unacquainted, but hope to be able to call shortly and to be informed of them by you. With us she was, as she deserved to be, a great favourite. To gracefulness of person, and refinement of taste and manners, she added the virtues that most adorn the female character; and had she been spared, their more perfect development would have rendered her beloved in all the circles of social and domestic life in which she moved. I need not assure you that your sorrows are shared by all your Christian friends. They appreciate your loss, bear your burdens, mingle their tears with yours,

and earnestly implore from that God who has smitten, the rich consolations of His grace; that your grief may be assuaged; and that He who thus leads you through deep waters may cause all things to work together for your good. Please present to your son the assurance of our sympathy, and believe me to remain,

"Yours most respectfully,

"THOMAS ALLIN."

"Mrs. Walker."

"*Davenport House, Altrincham, August* 3, 1858.

"TO MRS. BUNTING AND FAMILY.

"MY ESTEEMED CHRISTIAN FRIENDS,

"Passing through a sea of trouble I have been unable till now to express my deep sense of the honour done me by the 'Memorial' forwarded to me of the late Rev. Dr. Bunting, and my condolence with the bereaved widow and family of that distinguished man. And now nothing remains except to reiterate what has already been communicated in forms more expressive than I can furnish, and more just both to the memory of him whose loss you so deeply deplore, and the mingled feelings of sympathy and regret which his departure has so extensively excited. Those feelings I fully share, and with every sentiment embodied in the communication from the Committee of the Evangelical Alliance, all the convictions of my judgment, and all the feelings of my heart, entirely harmonize. The only personal interview with Dr. Bunting with which I have been favoured, established in my bosom feelings of reverence and

esteem which will accompany me to that Fold into which he is gathered; and into which I hope erelong to obtain entrance, by that mercy of God through the sacrifice of the Cross, on which his hope so firmly rested.

"That those who stood in the most endearing earthly relationships to him, and who knew so well how to appreciate his worth, must be proportionately affected by his death, will be understood by the intelligent and reflective in all evangelical sections of the Church. While, therefore, mourning the loss which they and the whole religious public have sustained, they will deeply sympathize with you, bear you in their prayers to the throne of grace, and seek in your behalf those abundant Divine influences which shall fill you with all spiritual consolations, and render the bereavement powerfully instrumental in perfecting in each every grace of the Christian character, and strengthening the determination to follow him who through faith and patience now inherits the promises.

"Assuring you that such is my earnest prayer,

"I am,

"Yours most respectfully and affectionately,

"THOMAS ALLIN."

The following letter was addressed to Miss Dixon, daughter of Mrs. S. D. Dixon, of Leeds, who was passing to an early grave through a slow and almost painless consumption. She had been a pupil in the ladies' school, Mount House, where good desires excited by the influence of her Christian home grew

into holy principles and joy. She was comely in person, and amiable in disposition, but, alas! a worm was in the bud. Having finished her education she returned home not, as parents and friends anticipated, to enter on the duties of this life, but in the sovereign purpose of God to be made meet, by the gentle discipline of a long affliction, for the inheritance of the saints in light. I frequently visited her, and saw with delight the grace of God displayed in her trust in Christ her Saviour, and her confidence in the unchanging love of her Heavenly Father. She possessed strong filial affections, but the bonds of earth were loosened not by repeated shocks of severe suffering but by a tender and almost unconscious process, in which that which is earthly was absorbed in that which is heavenly. Showing her attenuated fingers and translucent hands she would converse about death with a calmness never disturbed by fear, nor by regret that she was leaving a world which youthful imagination decks in fascinating hues. Bodily weakness increased, but spiritual strength was renewed day by day, and when the time of her departure came her sky was serene, and its whole hemisphere radiant with the reflected glory of "God and the Lamb."

"'The dawn, the dawn,' and died away;
And east and west, without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless day."

The second letter was written by Mr. Allin as a message of consolation to the bereaved parents.

"*Altrincham, October* 13, 1859.

"MY DEAR MISS DIXON,

"I learn with regret that the hopes so fondly cherished by parents and friends, that your life might be prolonged, if only by disease being arrested in its progress, are likely to be disappointed. I need not assure you of the deep interest I have felt in your welfare, more especially in your spiritual welfare, from the time we had the happiness of numbering you among the objects of our care in Altrincham. I then rejoiced to observe the springing up of the good seed which had been sown in your heart by pious parents, and other instrumentalities, and saw reason to hope that the watering it was receiving here was promoting its growth. Greatly, therefore, did I rejoice when last in Leeds to find not only the blade but the ear and the ripening corn therein. Your confidence in Christ—your resignation to His will—and your happy anticipation of soon being with Him, refreshed my own spirit, reminded me of similar scenes in relation to beloved ones now in that bright world to which you are hastening, and drew out my heart in adoring gratitude to Him whose grace has done such great things for you. These feelings still predominate, and impel me to address you in the language rather of congratulation than of condolence.

"With 'Christ in you the hope of glory,'—with the assurance that He is unchangeable in His faith-

fulness and love who has said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also,' and in the near prospect of that union with Him, and the multitude before His throne, who have washed their robes and made them white in His most precious blood,—well may you rejoice with a joy unspeakable and full of glory.

"Of the *joys* of the present life it is as true as of its sorrows, that they 'are not worthy to be compared with the glory that shall be revealed in us.'

'*Here* perfect bliss can ne'er be found,
The honey's mixed with gall.'
'*There* not a dreg of guilt defiles,
Nor grief disturbs the stream;
That Canaan knows no noxious thing,
Nor roses grow on thorns, nor honey wears a sting.'

And to crown all, when Christ who is our life shall appear, we shall be like Him, for we shall see Him as He is. He shall change even the frail tottering tabernacle, and fashion it like to His own glorious body. So perfect is the salvation wrought out for us by Him who loved us and gave Himself for us. And *all* this is *yours*. Purchased by the sacrifice of the cross, secured by promises and oath, and witnessed by the spirit of adoption; who also inspires us with the peace, and joy, and love, which are the sweet foretastes—the first-fruits of 'the joys of the blest.'

"But, my dear Miss Dixon, never forget the fact that 'the just shall live *by faith*.' Keep your eye

therefore firmly fixed on the glorious realities presented in the gospel:—the ineffable love of the Father, the perfect mediatorial work of the Son, the all-sufficient grace of the Spirit, and that bright world for which the Father, Son, and Spirit are preparing you, and in which the present trial of your faith and patience shall be recompensed with an eternal weight of glory. This will sustain you under increasing weakness, and enable you to triumph in the assurance that to be absent from the body is to be present with the Lord.

"Praying that to you, and your esteemed parents, all needful grace may be given by Him who does, and must do, 'all things well,' and commending you to His paternal love through Christ His Son,

"Yours most affectionately,

"THOMAS ALLIN."

"*Altrincham, November* 29, 1859.

"MY ESTEEMED CHRISTIAN FRIENDS,

"I avail myself of the earliest opportunity of expressing to you not only the sincere but the deep regret with which I and Mr. and Mrs. Mills received intelligence of the loss you have sustained in the death of your beloved daughter, and of our equally deep sympathy with you in the grief such a bereavement must occasion. Full well do I know that, however the mind may have been prepared by the progress of disease for the fatal issue, yet when hearts have been bound together by a love stronger than death; which waters cannot quench nor floods

drown; the stroke that severs the union, terminates earthly intercourse, and leaves nothing on which the eye can rest except the lifeless corpse, gives a shock understood only by those who have felt it, and breaks up some of the deepest fountains of the heart's grief. Especially is it so when the stroke falls on a beloved son or daughter arriving at maturity, whose powers and piety gave promise of that harvest, most lovely in the Christian parent's eye, and which most rejoices his heart. Not to sorrow would betray insensibility to the value of the gift, and the benevolence of the giver. But the same Christianity which allows us to sorrow, prohibits our sorrowing as those without hope; and, better still, accompanies the prohibition with representations the belief of which must mingle joy with grief, invigorate the fainting spirit, and *enable* us to obey. This is amongst its unfading glories, and our invaluable and exclusive privileges. To the glorious gospel of the ever-blessed God we are indebted for the assurance that we are under the providential and moral government of a *Father* whose wisdom and love are infinite, and like Himself unchangeable; that His government embraces the minutest circumstances of life; that material ills are adapted and designed to subserve the highest moral purposes; that the natural evils which humanity justly deplores may be so sanctified by the grace that is in Christ Jesus, as to be powerfully instrumental in maturing the graces which most eminently adorn the character; that these light afflictions which are but for a moment work out for us a far more exceeding and eternal weight

of glory; and that thus all things work together for good.

"Happily you are neither unacquainted with these precious truths, nor strangers to their hallowing, and elevating, and consoling influence. They, and all the good they exhibit, are yours, because you are Christ's. You have also the fullest assurance that Miss Dixon is taken to Him whose property is as absolute in the lambs as in the sheep of His flock; that she is now in the presence of Him whose love to her is purer and more ardent than yours; that He is spreading before her brighter scenes, engaging her in nobler exercises, and satisfying her with the fruit of the tree and with the water of the river of life. Well therefore may you say, 'It is the Lord, let Him do as seemeth Him good.'

'If smiling mercy crown our lives,
His praises shall be spread;
And we'll adore the justice too,
That strikes our comforts dead.'

"Praying that you and the remaining branches of your family may share abundantly the best blessings of the new and better covenant,

"Yours most affectionately,

"THOMAS ALLIN."

"To Mr. and Mrs. Dixon."

The following letter, which accompanied a volume of the Rev. A. Scott's pamphlets, was written to Mr. Allin's grandson, then resident in the family

of a clergyman who held strong opinions on the creed of Calvin.

"*Longton, May* 24, 1862.

"MY DEAR TOM,

"I forward by this post a volume containing the fullest and most satisfactory refutation of the peculiarities of Calvinism of any work I know, though it has faults both in style and reasoning.

"I need not remind you that in the discussion of any subject great advantages are secured, and difficulties lessened, or avoided, if a fundamental principle can be found applicable to all parts of the case, and perfectly harmonizing them. Happily such a principle, applicable to man's whole *probationary state*, and to all the promises and threatenings having relation to it, is supplied by God Himself (Ezekiel xxxiii. 10—20). God here expressly declares the principle, 'that promises and threatenings, however *absolute* in form, are *conditional* in intention and execution; that they apply to *character*, and to individuals only so long as they sustain that character; and that they neither *render* it indelible, nor suppose it to be so.' Such is God's canon of interpretation. Our Calvinistic brethren accept and apply it to the threatenings, and why not to the promises? It, and it alone, explains and harmonizes the Word and ways of God.

"The post obliges me to close, but let me add, do not cherish a love of controversy on Calvinistic doctrines, but avoid it as much as possible. See that your own heart is thoroughly imbued with the

love of Christ, and seek the fulness of sanctifying and sustaining grace which is treasured up in Him.

"Praying, as I daily do, that He may be your guiding, protecting, and comforting Shepherd,

" Your very affectionate grandfather,

"THOMAS ALLIN."

CHAPTER XV.

MR. ALLIN APPOINTED SECRETARY OF MISSIONS — EXTRACT FROM REPORT, 1854—EXTRACT FROM REPORT, 1855—APPEAL ON THE DUTY OF THE CHURCH AS CHRIST'S INSTRUMENT FOR THE CONVERSION OF THE WORLD, 1856—INAUGURATION OF MISSION TO CHINA—EXTRACT FROM REPORT, 1859—DR. CROFTS—COMMUNICATION FROM REV. J. H. ROBINSON—MR. ALLIN'S RETIREMENT FROM OFFICE AS MISSION SECRETARY—RESOLUTION OF CONFERENCE.

THE Conference of 1849 appointed Mr. Allin secretary of missions. The appointment was accepted by him with pleasant feelings, as it put him in a congenial sphere for the employment of his powers and influence in extending the kingdom of Christ. England, Ireland, and Canada were the fields in which our mission operated. His self-command and courtesy in the transaction of the business of the mission; recognition of public and personal interest, and his endeavour to do justice to both, without bias on either side; power of analyzing complicated matters of business; and the soundness of his judgment on prudential questions, secured the

confidence of the committee, the missionaries, and the Connexion. During the term of his office the missionary spirit grew in our Churches, and acquired, as the Reports indicate, more and more the energy of a principle, yielding increasing fruit in more liberal offerings from Churches and individuals. Mr. Allin pleaded the cause of missions not merely on denominational, but on the higher ground of the Divine purpose in the mediation of Christ, and the duty of the Church, under the command of Christ, to preach the gospel to every creature. His Reports from year to year contain expositions of the duty of the Church and of the New Connexion as included in the Church, which cannot be read without brightening our conception of the grandeur of the mediatorial scheme, and firing us with zeal to give historical reality to that scheme in the restoration of mankind to a holy, loving, and happy brotherhood in Christ. Mr. Allin managed the affairs of the mission with wisdom and energy, and while details of the work cannot be brought into this memoir, the following extracts from Reports which he presented to Conference will be read with interest:

The income of the Society, in 1854, showed an increase of £500, making a total of upwards of £3000, the largest sum till then obtained. The Report says: "This pleasing result has been effected partly by holy emulation awakened in the breast of the young in our Sabbath schools, and the families of

our members and friends; partly by the increased and increasing influence of our ministers and local committees; but principally by the generosity of a comparatively few individuals, who, by their augmented subscriptions or munificent donations, have done honour to themselves and service to the best of causes—the cause of Christian truth.

"But while the Committee record these facts with unfeigned gratitude to Him whose is the silver and the gold, who disposes to *give* as he also enables to obtain; and while they present their thanks to those whom He condescends to make the almoners of His bounty, they cherish the hope that this is but the commencement of a process destined to be henceforth perpetuated; the waking up of a spirit which is to augment its power and extend its influence over all classes of the community. Our denomination will thus rise to a position of public usefulness which will secure for it the favour of Him *who will have all men to be saved, and come to the knowledge of the truth*, and the esteem of those Churches which understand and appreciate the high objects for which every Church is instituted."

The following statement by Dr. Duff cannot be too deeply pondered: "Consider the Saviour's parting command, 'Go ye into all the world, and preach the gospel to every creature?' Is it not unambiguous in its language, and peremptory in its authority? Taken in connection with its annexed promise, 'Lo,

I am with you alway, even to the end of the world'—is it not clear as day that there is not a command in the Decalogue more absolutely obligatory on the world at large than this is on the Christian Church? If, therefore, any Church of Christ should presume to neglect or despise this solemn injunction of its Divine Head and Redeemer, how can it expect the fulness of His blessing even in carrying on the great work of reclaiming sinners and edifying saints within its own circumscribed boundary at home?" Christianity is as essentially aggressive as it is essentially spiritual, and proposes to subjugate all hearts to Him who bought them with His most precious blood, and to render the glorious gospel of the ever blessed God the rule of religious faith and practice to every creature under heaven. A purpose this the holiest and noblest: the worthiest a God of infinite wisdom and love can propose, or the energies and property of man can be employed to accomplish. It appeals at once to the strongest and tenderest sympathies of humanity, and to the yet softer, mightier, and more expansive practical principles in the renewed heart of every child of God. Physical science and art, literature and secular philanthropy, may lessen, or sometimes remove, the miseries inseparable from gross ignorance and brutal sensuality, and add much to the sum of earthly enjoyment. But the religion of the cross, while recognizing as honourable everything

whereby the powers, character, and happiness of the race may be perfected, unfolds objects and interests infinitely more important; the relations existing between man, as *man*, and his Creator and Redeemer; the privileges and responsibilities connected with a salvation perfectly wrought out and freely offered; the realities of future judgment and retribution: and thus invests him with moral grandeur, and gives supreme importance to everything affecting his condition. Christianity, therefore, not only calls his attention to his highest relationships and duties, his purest and sweetest pleasures, and his most solemn responsibilities, and claims for them a supremacy to which all opposing claims must be sacrificed; but at the same time honours with its recognition, and sustains by its authority, every real good relating to earth and time, and establishes principles, and forms habits, which with the greatest ease and certainty secure it. It is God's best gift to man, and the most precious treasure man can offer to his fellow-man. Instead, therefore, of relaxation or remissness either in personal or pecuniary exertions, let all redouble them. No one can suppose that the desired object is attained. All hitherto accomplished is but as a drop in the ocean, which instead of satisfying should only quicken sensibility, enlarge desire, and while sustaining faith, stimulate effort.

"The God of this world is still the great deceiver

whose kingdom presents diversities in the forms and extent of ignorance, superstition, and vice; of bodily deformity and physical suffering; of mental incapacity, moral debasement, and spiritual death; as perplexing to the enlightened understanding as they are distressing to the renewed heart. The limit of ability to help is no more reached than the extent of the necessity that claims it. Progress indeed there is, and all honour to them by whom it has been made. An impetus has been given in the right direction in our families and Sabbath schools, as well as among the members of our churches and congregations; but it is far from universal. Amidst the rising spirit of activity many still stand all the day idle, whose hearts are icy and insensible by sluggishness, sensuality, or worldliness, though surrounded by the kindling flame of benevolence and zeal. Let ministers and officers, with all others whose hearts are in the work, not only persevere in the labours by which so much has been done, but also press upon others the claims of an institution whereby glory is brought to God, and peace and goodwill to men. Thus, and only thus, will our community be enabled to multiply its means of doing good, duly enlarge its boundaries, and more extensively and effectually co-operate with other sections of the Church in the proclamation of saving truth, till *the earth be full of the knowledge of the Lord as the waters cover the sea.*"—*Missionary Report,* 1854.

"The Committee, on a review of their labours and of the state and prospects of our missions, see many circumstances to encourage hope and stimulate effort; some over which to rejoice; and a few on account of which to be humbled and mourn. That there must be much of change and uncertainty, and even of failure, in a world in which both knowledge and holiness are imperfect even where they approach nearest to perfection; where not principles only and persons, but secular and ecclesiastical systems, in all their modes of operation, are to be *tested*, and thus their excellencies or defects made apparent, is only what may be expected. And seen as they are everywhere else, none need be surprised or depressed on finding them in connection with missionary operations. But as the light and joyousness of day succeeds the darkness and insensibility of night; as the cold and withering storms of winter are succeeded by the vigour, beauty, and abundance of spring and summer, so, but with greater certainty, will the persevering labour of Christian men and Churches, if in accordance with God's revealed will, be recompensed with appropriate success. The God who, by establishing and maintaining the ordinances of nature, writes His faithfulness in legible characters in the heavens and the earth, has said, in that incomparable book in which His faithfulness shines forth in yet fuller splendour: 'As the rain cometh down, and the snow from heaven, and returneth not thither, but

watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the forest shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' This beauteous scene drawn by the pencil of immutable truth, has been realized in connection with the labours of our missionaries during the past year, as well as in former periods; and the performance of the covenant engagement, so clearly and strikingly expressed, has demonstrated at once the fidelity of the Promiser and the efficiency of the Divinely appointed instrument. Thus while it supplies the requisite authority to those employed in holding forth the word of life, and to all by whom they are supported to persevere in the great work they have undertaken, it encourages them by the assurance their labour shall not be in vain in the Lord."—*Missionary Report*, 1855.

Mr. Allin selected as a theme for a New Year's address in 1856,—'The Christian Church Christ's

instrument for the subjugation of the world to Himself,' which he closed with the following impressive appeal:

"And now what do our readers, our ministers itinerant and local, our various officers, our members, our successful men of business, our labourers, and even our poor, with little more than a widow's mite at command, say to these representations? What say our missionary committees and collectors, our estimable young friends by whom the operations of our juvenile societies are so spiritedly carried on? What say the tens of thousands among us who possess love to Christ and to the souls redeemed by His precious blood? Are these correct representations of facts, or are they not? Is it so? A ruined world *redeemed* by Christ; *given* to Christ as the theatre on which shall be displayed before its unnumbered myriads, and the more numerous hosts of heaven and hell, the expiatory virtue of His atoning blood and the transforming power of His truth and grace? And is *the Christian Church*, with its perfected Divine Revelation and the dispensation of the Holy Spirit in the special abundance of His gifts and grace, in its speaking ministry, its Divinely instituted worship and ordinances, and its diversified means of spiritual good, that visible body through and by which Christ, its invisible Head, purposes to accomplish the wonders of His power and love, and

...g a world yet in arms against Him to acknow-

ledge Him as its Redeemer and rightful Lord? Has He constituted that Church the salt of the earth, the light of the world, and not only permitted but *commanded* it to preach the gospel to every creature; to evangelize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and promised to be with it to the end of the world? Has He thus committed the world's weal or woe, and the accomplishment of His own designs, into the hands of the Church, and thus imposed upon it a responsibility commensurate to the sacredness and immense importance of its trust? And does each officer and member of *every* Christian Church —each officer and member of the Methodist New Connexion, whether young or old, rich or poor— share that trust with all its responsibilities? Then let all open their eyes to the unparalleled importance of these facts; listen to the calls they present; surrender their consciences and hearts to the convictions which the just appreciation of such facts must awaken, and follow out those convictions to their practical results.

"And let it be done *now. Another year, with its unnumbered and invaluable mercies, has passed away.* Let thank-offerings, as expressions of gratitude for them, be freely presented to our missions. Especially let the hundreds who, during the past year, have been brought into the glorious liberty of the sons of God, thus evince their love to their

Divine Deliverer and to the souls He died to redeem. An example worthy of honourable mention and of imitation has been set in Manchester South Circuit, where the munificent sum of £100 has been presented to the mission, as an expression of gratitude for the enjoyment of pardoning mercy lately obtained. O that each and all would seriously ask, How much do I owe my Lord? and allów enlightened conscience both to dictate the reply and determine the return!

"But while one year has rolled away, *another has opened upon us with its mercies already in our hands, and its hopeful or joyous anticipations.* What, then, more fit than to sanctify its commencement by devoting a portion of its first-fruits to Him from whom all present good has been given, and all future good must come? The worldling may express his joyous emotions by profusely ministering to *the lust of the flesh, and the lust of the eye,* and by rioting *in the pride of life;* but the Christian, while sharing and assisting others to share the festivities which so well become Christmas and the New Year, will find a still higher joy in specially contributing to the great cause of missions, and in thus extending that kingdom which *is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.* Let all, then, come up to the help of the Lord. Favourable opportunities are placed before us, which, if not speedily improved, may for ever pass away·

Doors are opened which, if not entered, may soon be closed. Our time for labour may also be short. The present may be the last year of our probationary state. Death may be at the door, and ETERNITY, with its glorious and awful realities, may be opening upon us. Let us then work the works of Him that sent us while it is day; for the night cometh in which no man can work."—*Miss. Chron. Feby.*, 1856.

From the beginning of its missionary operations, which were very small, our denomination had been practically, and during several years avowedly, working toward a mission to the heathen. The subject was earnestly discussed at the Hull Conference, 1858, and a special committee appointed to inquire and report thereon; on the basis of which report, the Conference of 1859 resolved, by an almost unanimous vote, to send missionaries to China, then recently opened to western commerce, and the propagation of Christianity. At the Conference missionary meeting, when the resolution to send missionaries to China was announced, and an appeal made to raise a special fund to defray the expenses of their outfit, voyage, and settlement in China, Mr. Allin says: "A spirit of zeal and liberality was evoked, the ardour and expansiveness of which will long be remembered by those who witnessed the scene." The sum of more than £500 was promised at the meeting for the special fund, which during the year was increased to nearly £2000, and

the ordinary income was much augmented. The inauguration of the mission to China was a noble and fitting close to the secretariat of Mr. Allin. Referring to this great event in our history, at the close of the Report of this year he says: "The first steps have been taken, but the race, with its difficulties and dangers, is yet only in prospect; and if we are to reach the goal, it is necessary that we rightly appreciate the magnitude of the object set before us, and set ourselves, in the exercise of a vigorous faith, and the ardour of a truly Christian zeal, to secure it. And surely if the magnitude of an object is to determine the earnestness and perseverance with which it is to be pursued, the one placed before us by the last two Conferences, and kept before us during the year by the committee, deserves all the earnestness, and endurance, and willingness to make sacrifices which the purest and warmest zeal can inspire.

"Whilst appalled by the desolations and horrors of war, the most appalling fact to which the eye of a Christian can be turned is this: that of the thousand millions of human beings supposed to be now living on the earth, more than six hundred millions of them are the victims either of idolatry or Mohammedism; the vast majority of whom have never yet heard of Christ, while the remainder are hostile to His person and throne. In China, India, Japan, and Africa, are seen kingdoms wide that sit in darkness; kingdoms

so wide that the mind with difficulty grasps their dimensions, and darkness so deep as to conceal from the immortal spirit its sinfulness and danger, and only security,—its God, its Saviour, and its heaven. The wondrous work of Jehovah's hand, and the objects of His care, yet they know Him not. Loved and redeemed by Him who gave His life for their ransom, they are unacquainted with His person and work. Endowed with immortal souls, they are ignorant of their dignity and value. The willing captives of the prince of darkness, led captive by him at his will, they know neither the chains by which they are bound, nor him who holds them. Hurrying onward to eternity, it is to them a dark abyss from which they cannot escape, but for which they know not how to prepare. That 'heavenly light,' too, by which alone this darkness can be dispelled, is provided for them by their Father and our Father; by their God and our God. And while we are singing in the sincerity and fervour of our devotions, 'Send them, Lord, the heavenly light,' He puts it into the hands of His Churches—into *our* hands—and requires us to take it to them. He commands, 'Go ye into all the world, and preach the gospel to *every creature*,' 'teaching *all nations*.' He demands an answer to the questions, 'How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent.' And as

though this were not enough, He adds the voice of providence to the injunctions of his word; a voice whose utterances are now heard in language sufficiently intelligible, and in tones sufficiently loud, to awaken every slumbering Church, and constrain it to open its eyes to the widely-spread ruin in which a ransomed world still lies; and to listen to the calls which both God and man present to it to put on, and *put forth*, its strength; and, under the commission of Him who requires to be made known to the world as its God and Saviour, and sustained by the assurance of His presence and power, to take the light He has put into its hands and shed it abroad over the dark places of the earth, till His glory be not only revealed, but 'all flesh see it together.' Doors barred and bolted by anti-Christian governments against the heralds of the cross are now thrown open by the touch of Him by whom kings reign; and from every quarter, and from peoples before unknown, the cry is heard, 'Come over and help us!' And shall we close our eyes against these scenes, and turn a deaf ear to these calls, and shut up our bowels of compassion? or shall they be met by unsubstantial sympathy, and the cold response, 'Be ye clothed, and be ye warmed'? While other Churches are carrying the standard of the cross into the thickest ranks of its enemies, and bringing thousands to acknowledge the Saviour as 'Lord of all,' shall we, as a Christian community, stand aloof

from the hallowed conflict? Were we helpless, this would be, if not an honourable, at least not a dishonourable position. But that this is not so is fully known to Him by whom our all is given, as also it is known to ourselves. And although our beginning may be comparatively small, yet may our latter end greatly increase. The lamp of truth, held up by a single hand, may shed the light of life on minds which shall themselves become lights of the world; and, as in the case of Carey and his noble coadjutors, the grain of mustard-seed may grow into a stately tree, rich both in foliage and fruit. No longer, then, content with mourning over the spiritual wastes that stretch out so widely before us, let us send into them labourers bearing the seed of the kingdom which its Lord has provided, assured that He is both faithful and mighty who has said, 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

In 1839 the Rev. H. O. Crofts, D.D., was sent to Canada to assist Mr. Addyman, and when he returned to England succeeded him as superintendent of that mission. The Doctor was an able theologian, a disinterested and devoted missionary, a wise and con-

ciliatory administrator. We regret the unexpected death of Dr. Crofts has deprived us of his contribution to this memoir, and that such letters of Mr. Allin as he may have preserved are not now available.

The Rev. J. H. Robinson, who was superintendent of the Canadian mission from 1851 to 1865, has favoured me with a communication from which I quote the following passage: "In January, 1851, whilst attending missionary services in Gateshead, I received a letter from Mr. Allin, asking me if I would consent to take the office of superintendent of the Canadian mission. After some time spent in considering the subject, I informed him that I had a large family, and that it would cost a much larger sum to send me than another brother who had not equal responsibilities; but if the committee could do no better I would not refuse the appointment. The appointment was made, and in pursuance of it I landed in Toronto on the 18th of June, 1851. My personal intercourse with Mr. Allin, which had not been frequent, as I was never stationed in the place where he resided, now ceased. In fact, I never saw him again except when I came over to England in 1857 to obtain supplies for our work in Canada. I had, however, much correspondence with him of an official character from this time till he ceased to be mission secretary; and I must say, that for the wisdom of his counsels, and for his constant sympathy in the difficulties with which I had to contend,

I felt, and shall ever feel, thankful. On the whole the work prospered greatly, and no one could be warmer in his expressions of gratitude to God, or of appreciation of my humble services, than he was. I regarded him as a father in Christ to me. I revere his name and memory as the result of my experience of his fatherly kindness, his judiciousness, and his piety, in the relations in which I stood to him as the agent of the New Connexion missions in this country."

Mr. Allin's retirement from the office of secretary of missions terminated his public work in the denomination. His well-known and venerable form was seen in a few subsequent Conferences, but while he eagerly listened to transactions and discussions his voice was seldom heard. The retirement of a minister so able, honoured, and influential, elicited from Conference the following resolution, which records the respect of the denomination for Mr. Allin's character, and its grateful recognition of his pre-eminent services:

"The Rev. Thomas Allin having, in consequence of advanced age and increasing infirmities, presented his resignation as mission secretary, it is resolved, that the Conference deeply regrets Mr. Allin's retirement from an office the duties of which he has discharged, for ten years, with great efficiency; and, while constrained, under the circumstances, to accept his resignation, does so with a grateful recognition

of the wisdom, fidelity, and earnestness with which he has watched over our missionary operations, and contributed to their success. The Conference also records its deep sense of obligation to our venerable friend for that affectionate and fraternal spirit which has so eminently and uniformly characterized his intercourse with the committees of successive years, and by which he has so specially endeared himself to the missionaries and friends of this society; and while thus compelled to relinquish its claims on the official services of such a distinguished father in our Israel, the Conference earnestly prays that he may be long spared to assist the missions by his counsels, and otherwise contribute to the honour and usefulness of the Connexion."

CHAPTER XVI.

MR. ALLIN'S RETURN TO THE STAFFORDSHIRE POTTERIES—PUBLICATION OF A VOLUME OF SERMONS—EXTRACT FROM REVIEW IN THE 'EVANGELICAL MAGAZINE'—INMATE OF MR. MARTIN'S FAMILY AT CAULDON PLACE—SMITTEN WITH PARTIAL PARALYSIS—SPIRITUAL CONSOLATION AND JOY—INCIDENTS RELATED BY THE REV. J. MEDICRAFT—PARTIAL RECOVERY—LETTER TO DR. COOKE—REMOVAL FROM CAULDON PLACE TO CHEADLE—LETTER TO DR. COOKE—HEALTH DECLINES—LAST LETTER—APPROACHING END—PATIENTLY WAITING IN JOYFUL HOPE—PEACEFUL DEPARTURE—FUNERAL OBSEQUIES—INSCRIPTION ON THE TABLET IN BETHESDA CHAPEL, HANLEY.

AFTER the death of Mrs. Allin, and breaking up of the ladies' school, Mr. Allin returned to the Staffordshire Potteries, where he resided with his nephew, Mr. Thomas Allin, son of his brother Theophilus. His health was good, and he was frequently engaged in preaching on special occasions in various parts of the Connexion. Mr. Allin had been often pressed to publish a selection of his sermons as a memorial of his ministry, and a sacred legacy to our people. He was now free from official duties and domestic

cares, but age had brought infirmities which rendered revision and copying very toilsome. The Conference of 1863 passed a respectful resolution requesting him to render this final service to the cause of the Saviour he loved, and to the community which during a long life he had faithfully served. With this request he complied. A committee was appointed by Conference to relieve him of the business part of the publication. A selection of sermons was made, and with the help of an amanuensis the work of revision and copying was begun. Mr. Allin was now nearly eighty years of age; the strain upon his physical strength was too great and superinduced paralysis, which delayed the publication of the volume, precluded the preparation of some of the sermons announced in the prospectus, and left the illustrative and confirmatory notes very incomplete. The committee issued the volume in 1864.

It is a remarkable fact, indicating the rapid growth of Mr. Allin's mind, that the sermon on the 'Trinity,' which appears in the volume, was preached at the opening of Bethesda chapel, Hanley, when he had been in the ministry only about eleven years. The same remark applies to the sermons on 'Isaiah's Vision of the Seraphim,' 'The Love of God as an Object and an Example,' and on 'Philanthropy.' The style of these sermons is stately and ornate, according to the taste of the times; the treatment is comprehensive, and the analytical and ratiocinative

power displayed is very remarkable. The two most important sermons are on 'Inspiration,' and 'Miracles.' Mr. Allin does not "skim along the surface of things." These sermons summarize the results of extensive reading, clear and profound thinking.

In reference to inspiration Mr. Allin says: "Notwithstanding the varied theories which have been originated on the nature and extent of inspiration, it probably will not be denied by any one conversant with them, that no theory hitherto propounded so fully embraces and harmonizes all the objects of inspiration, and all the facts recorded in Scripture, as to leave no formidable difficulties. In determining the precise limit to which the claims of the sacred writers extend, and how far the things contained in their writings harmonize with those claims, differences may be expected to arise; and so long as the great objects for which revelation was given are secured, those differences need excite neither conflict nor disquietude."

The "facts attested" in the doctrine of inspiration are thus stated: "That God, in various ways, has spoken to and by the sacred writers; that the books forming the sacred volume have been written under the teaching and direct influence of the Divine Spirit; that, as coming from Him, they contain unmingled truth; that under the varied forms which they bear they embody a perfect rule of religious faith, and a perfect law of moral and religious duty;

a body of truth whereby religious beliefs, experiences, modes of worship, and the relative and social duties of life may be directed and tested; sufficient to furnish to every good work, and make men wise to salvation."

Mr. Allin thus defines inspiration: "By the inspiration of the Scriptures, therefore, we mean, 'a supernatural agency extending to all, and each part, of the books of Scripture: in some instances, revealing the truths recorded, and in every instance, *so securing the faithfulness of the record as to render it a perfect rule of moral and religious truth and duty.*' It is evident, however, from the composition of Scripture throughout, that inspiration 'never suppressed or superseded the proper and spontaneous action of the powers of the mind, but elevated and guided them; so that we may trace the exertion of them as proceeding immediately under the guidance of the Spirit.'"

Mr. Allin cautiously restricts inspiration to the "public character of the sacred writers as teachers of religion, and was not intended either to render them infallible in all their judgments on other subjects, or impeccable in their moral principles and conduct; neither was it constant, but intermittent." On the ground of this limitation, Mr. Allin repels the objection urged by Dr. Morell, in his 'Philosophy of Religion,' against the plenary inspiration of the sacred writer, which the Doctor thus puts: "We

know well that Peter reasoned very perversely about circumcision, and that Paul at once vanquished him in argument, and reproved him for his error." But the terms used by Paul in his statement of the case distinctly declare that Peter's conduct was not an intellectual error, but a moral inconsistency—"not walking uprightly according to the truth of the gospel"—on which ground Paul "withstood him to the face because he was to be blamed." "Dr. Morell's errors of the logical understanding," Mr. Allin says, "have, therefore, no place in the true history of the case; but the error was one of those *practical obliquities* from which the Spirit of inspiration was never intended to preserve."

Mr. Allin subjects the theories of Mr. Coleridge and Dr. Morell on inspiration to a rigorous criticism, and conclusively vindicates the plenary inspiration of the sacred writers.

The sermon on 'Miracles' deals with the nature, possibility, design, and fitness of miracles. In connection with the possibility of miracles Mr. Allin notices the recent scientific assumption that the laws of nature are fixed and uniform, and therefore miraculous intervention is impossible.

The volume of sermons was well received in our own denomination, and was favourably reviewed in several periodicals. A discriminating but laudatory review appeared in the 'Evangelical Magazine,' presumably written by Dr. Stoughton, the editor, from

which we give the following extract:—Mr. Allin "is a very able and thoughtful man; and his sermons furnish a very refreshing contrast to the washy sentimental productions which constitute so large a portion of such publications. In the first place they lay a very vigorous hold upon great fundamental truths. Mr. Allin does not go into corners of the Bible for out-of-the-way texts upon which ingenious discussions may be constructed; he goes directly to the heart of the greatest matters,—the Divine Glory, the Trinity, Redemption, Man's Immortal Nature, Inspiration, Miracles, the Deity of Christ, &c. are his themes, as they must be the staple themes of all faithful preaching. Next Mr. Allin brings to the discussion of these themes great natural powers,—a manly muscular understanding, resolutely grappling with every difficulty, and seeking to solve it; also, considerable theological and philosophical reading. Aged as he is, he is fully abreast with the thinking of his day, and deals in a very masterly manner with even the latest speculations; and, lastly, he is thoroughly evangelical in doctrine and devout in feeling."

In the year 1864 Mr. Allin was received into the family of Mr. and Mrs. Martin, who resided at Cauldon Place, Staffordshire Potteries, formerly occupied by Mr. Ridgway, where he possessed every comfort, and had daily opportunities of intercourse with ministers and friends. The scenes of early days

revived pleasant and grateful memories, and though many who were companions and co-workers in those early days had passed away, many survived who revered him as a faithful and honoured servant of God, and delighted to welcome him to the hospitality of their homes. His general health was good; and still able to take long walks without fatigue, he visited friends at Burslem, Newcastle, Longton, and adjacent towns. Occasionally he appeared in the pulpit, and preached with unabated mental vigour and earnestness. He frequented the private means of grace, and showed unabated interest in the affairs of our community, and of the universal Church; as well as in the political events of our own country and the world. The evening was calm and bright, but suddenly the sky was overcast, and twilight deepened into night. Working hard in revising his sermons for the press, and reading to collect matter for notes, he was smitten with partial paralysis, which affected the upper and lower parts of the right side. His intellect was unimpaired, except the memory, which was slightly affected, and the power of speech was lost. The circumstances of the seizure are thus narrated by Mrs. Mills: "On the morning of that day he came down to breakfast apparently in his usual health, having as was his wont a cheerful smile and pleasant word for each member of the family. After breakfast he conducted family worship, and remained in the room sometimes reading

the newspaper and chatting. He then took the paper and walked in the garden reading it. After a little time he returned into the house and went into the library, to commence his morning's work on the sermons which he was preparing for the press; but almost as soon as he entered the room a noise was heard, and it was found on going to him that he had fallen just as he reached his chair. Speech was gone, and the use of his side, so that the cause of his fall was at once apparent. He was taken to his bedroom immediately, and Dr. Scott called in, who visited him several times during the day, fearing a second stroke, which was happily prevented, and his life spared a little time longer."

Mr. Allin manifestly felt he had been projected to the verge of heaven, and that the time of his departure was at hand. Consciousness was clear. Unable to utter a word, his eyes glowed, his features were animated, and by significant gestures he indicated the fulness of his spiritual joys, and his hope of the glory soon to be revealed. Ministers and friends hastened to his bedside, read the Scriptures and offered prayer, in which exercises he fervently joined. Dr. Cooke and Dr. Stacey made long journeys to show their respect and sympathy. Dr. Cooke says: "I found him lying helpless on his bed, a wreck indeed in his physical condition, but perfectly happy in God. He could not articulate with anything like distinctness; but the beaming countenance, the

uplifted eye, the waving hand, and such broken ejaculations as he could utter, showed that he was filled with peace and joy, and longing to depart and be with Christ. The Rev. J. Medicraft was present. He understood all we said, responded as well as he could to every petition, and in receiving the Sacrament at the time it was evident that he felt, as we all felt on that solemn occasion, that Christ was precious."

The Rev. J. Medicraft who, as superintendent of Hanley circuit, had frequent opportunities of visiting Mr. Allin during the early stages of his affliction, has favoured me with the following interesting communication: "I have a distinct recollection of two incidents, illustrative of Mr. Allin's love of music, which occurred immediately after his paralytic seizure. The first instance happened on a Saturday. I spent the greater part of the day with him fearing it might be his last. His prostration was extreme. He lay speechless, and indicated all the signs of the approaching end. His features were sunk, eyes dim, and his breathing at frequent intervals was exceedingly embarrassed. But more than once on that day he indicated, by significant signs, a wish that we would sing one of the 'songs of Zion.' We tried, but with difficulty, for the scene suffused us with tender emotions. Great was our astonishment to see, as we sang, the lately dim eye lit up once more with its ancient fire; the face radiant again

with the light which had so often shone from it when in the pulpit he proclaimed 'the glorious gospel of the blessed God,' and that astonishment was increased when we heard 'all that was left' of his grand bass voice putting in here and there as true a note as was ever sung. These exercises of praise he manifestly enjoyed, and did his best to swell the song. The sight was touching; noble as touching! I recollect the enthusiasm which it stirred in me at the time.

"The second incident occurred on the following day, which was Sunday. In the opinion of the doctor Mr. Allin was not likely to live more than a few days, under which view he enforced the time-honoured formula, that 'he must be kept quiet—free from all excitement.' But in direct opposition to this Mr. Allin conceived the idea of having a Sunday afternoon concert in his bed-room! He wished the piano to be brought in, and the Bethesda choir to be invited, that they might sing 'the high praises of our God,' in preparation for 'the nobler songs above.' Mr. and Mrs. Martin, his ever kind host and hostess, made the needful arrangements. The piano was brought in, the Bethesda choir came down to Cauldon Place, and they had hymns, and choruses from oratorios, to which the venerable invalid listened with delight, and in which he made many attempts to join. I was told it was a blessed time. Doubtless it was. That 'chamber' on that

Sunday afternoon, was 'quite on the verge of heaven.'

"Mr. Allin was a redoubtable champion for the truth. Many victories he won both by tongue and pen in battles with the emissaries of falsehood. I recollect how, on one occasion, in what appeared to be his sickness unto death, it was manifest that 'the ancient spirit was not dead.' Strange to say, it happened when his mental faculties were in some respects fettered and obscured by his paralysis. He was unable to articulate, and to assist him in expressing his wishes a box of movable letters had been provided for him. Sitting by his bedside one afternoon he made signs that he wanted something, but what I could not understand. I brought the box of letters to him. He first placed the letter R, then the letter O, but could proceed no further. He first tried one letter, then another, but none of them were right, nor were they even suggestive. Suddenly I said—how I came to say it I cannot tell—'Is it "Robertson's Sermons" you want?' Instantly his face brightened, and he uttered, in a kind of explosion, 'Yes, yes,' which owing to his infirmity sounded like the French *u* followed by double *s*, pronounced, as I have said, explosively. But how to obtain the sermons was the difficulty. I did not possess them, nor did I believe they were to be found at Cauldon Place. I asked Mr. Martin what must be done? He replied, 'A parcel of books came here for Mr.

Allin a day or two ago, which has not been opened.' Opening the parcel I found in it 'Robertson's Sermons.' Taking the books to his room Mr. Allin quickly selected the volume wanted, and as if his mental faculties had not been impaired, he selected a particular sermon, the title and text of which I do not now remember, but the subject was 'Inspiration.' I began to read, but had not proceeded far before I saw his face which had been all eagerness gather a frown. I read on a little further, when I perceived him plucking the bed-clothes, and trying to sit up in bed. I continued reading, when coming to a passage specially adverse to his views of inspiration, he interrupted the reading by a vigorous 'tut, tut,' which he repeated as I went on. I stopped and said to him, 'You don't seem to agree with Robertson, Mr. Allin;' to which he replied, 'No, no.' I added, 'Would you not like to do battle with him?' to which he replied with his short, energetic 'yes, yes;' while his face glowed with the fire of a warrior ready for the foe, and eager for the fray. I could not help saying to myself then, and many times since, 'Grand old man! When shall we look upon his like again?'"

Mr. and Mrs. Martin ministered to Mr. Allin, by day and by night, with the tender affection and devotedness of a son and daughter. Neither expense nor trouble was spared to soothe and support the sufferer. By kind nursing and skilful medical aid,

a second attack, much feared, was averted. Slowly and gradually strength returned, speech was recovered so far as to enable him to converse with comparative distinctness, and though the stricken side never recovered its former strength, he was able, with the help of a stick, to walk about the house and grounds. Writing to Dr. Cooke under date February 9, 1865, Mr. Allin says: "With respect to my own health, it is on the whole improving. I am able to walk about the house, but not to walk upstairs, and I am thankful to be able to go to my beloved Bethesda once on the Sabbath in a cab. I cannot indeed anticipate any extensive improvement, having arrived at the last day of my eighty-first year, but I am patiently waiting the will of God concerning me, and rejoicing in hope of His glory."

During the genial weather of spring and summer Mr. Allin was free from suffering, his strength increased, and his general health was comfortable. In the society of friends whom he loved, occasional attendance at public worship in Bethesda, nursed by the unwearied kindness of Mr. and Mrs. Martin, and, above all, in communion with God through Christ his Saviour, he was ever cheerful and happy. In the autumn of 1865 Mr. Martin removed from Cauldon Place, and Mr. Allin again made his home with his daughter, Mrs. Mills, then resident at Cheadle, Staffordshire. Writing to Dr. Cooke under date November 9, 1865, Mr. Allin says:

"MY DEAR DOCTOR,

"Since we last met at Cauldon Place truly can I say with St. Paul, 'God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always (daily) in my prayers;' that he may prolong your valuable life, and preserve your powers to your esteemed family, to the Church, and the world.

"You are aware that my dearest friend, Mr. Martin, having removed from Cauldon Place, I have been led by an all-wise Providence to take up my abode with my beloved daughter Mrs. Mills. I am happy to say that hitherto I not only remain uninjured but somewhat benefited by the change. The air seems cooler, but it is pure and salubrious, and has had a beneficial influence on both my appetite and strength. I have not the roominess, the elegance, and pleasant prospect of Cauldon Place; but I have everything necessary to comfort, with the additional consideration, that I am where Divine Providence has directed my way, and where my only surviving daughter will find one of her highest pleasures in relieving the infirmities of a beloved but almost helpless father. I am not cut off from intercourse with beloved Connexional friends. Unable to attend public worship, yet Longton preachers visit Cheadle every fortnight, and on the Sabbath every month, on which occasions I hope to see them. Dr. Crofts and Mr. Donald are coming to the re-opening of our chapel on Sunday next, and I hope to be favoured also with occasional visits from Longton and Hanley friends.

"And now let me entreat you to remember me at the throne of the heavenly grace. I know not what awaits me. At times I think my course is almost ended. Indeed, almost it must necessarily be, but to what extent that almost may be prolonged, I cannot determine. I can say, 'I know, that if this my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens.'

'E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

'Then, in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.'

"Hoping this may be realized by you and me,
"I remain, most affectionately yours,
"THOS. ALLIN."

The above letter was dictated by Mr. Allin, but signed with his left hand, tremulous as the last signature of Wesley in the 'Conference Journal.'

As summer faded into the chill and gloom of winter Mr. Allin's strength declined. He was confined to the house, unable to walk except from one room to another, but he was still able to read. The books which, while supporting meditation, yielded him richest consolation, were the Bible and Hymn Book. These lay on the table always near him.

Ministers and friends found him in "quietness and assurance"—no impatience, but ever thankful, hopeful, and joyous. Good news of the work of God in any part of the universal Church kindled him into a glow of delight. The milder weather of spring came, but no improvement followed in his physical condition. "The long day wanes," and the worn pilgrim has set foot on the last stage of his homeward journey.

Under date May 4, 1866, Mr. Allin dictated one of his last letters, in which his zeal for the prosperity of the Church burns with a clear and inextinguishable flame. He says: "Although my health is such that I am unable not only to write, but even to dictate much, yet there are two points to which I wish to call your attention.

"The first is 'Faith,' as represented in Hymn 55 of our now incomparable collection. In that hymn the necessity of the Spirit's influence is asserted in the strongest terms:

'No man can truly say
That Jesus is the Lord,
Unless Thou take the veil away
And breathe the living Word.'

But then this influence is declared to be *universally* accessible:

'The grace which all may find,
The saving power impart;
And testify to all mankind,
And speak in every heart'—

a fact which thus not only renders man responsible for his destitution of the gift, but also binds those who possess it to use every available means to induce others to seek it. The *practical application* of this principle to all our Churches would soon change the present wail of depression into a shout of triumph." The second point is personal, which precludes quotation, but in references to both points he says: "For myself, I say if I can be instrumental in furthering these two objects, I shall exceedingly rejoice, and shall conclude that God has spared me to my eighty-third year for no useless purpose, and that I have not lived in vain." In reference to his health, he adds: "I have not been of late so well. Though weak I am free from pain, for which I am unspeakably thankful; and above all, my spiritual consolations abound."

If Mr. Allin was deprived of the privilege of attending public worship, God gave him a compensating blessing. On the evening of a Sunday spent in comparative loneliness at home he said to his son-in-law, Mr. Mills: "I have had a happy day in all respects; I have been profited much in reading the 'Sunday Magazine.'" Then turning to one of Dr. Hanna's papers he said: "Looking back on my ministerial life I see that I have trusted too much to action, too little to prayer. If I had to live over again, I would not do less, but I would pray more."

Cheadle is in the Longton circuit, and Mr.

Downes, who as superintendent minister had many opportunities of visiting Mr. Allin, says: "On entering his room I always found him engaged in reading the Word of God, or some other profitable book. Looking up and becoming aware of my presence, he gave me the welcome, 'I am glad to see you,' and taking my hand he held it in a firm grasp until he had received answers to inquiries respecting my own health, the health of Mrs. Downes, my family, and other friends. I was then motioned to bring a chair near him. My queries relative to himself were then answered, and the conversation turned upon Connexional affairs. He was always eager to hear of anything doing in the circuit, the district, and the community. With the affection of a father he would speak of persons and places; his heart evidently yearning for the prosperity of the Connexion with an intenseness I dare not trust myself to describe. His memory occasionally failed, or utterance became embarrassed, when he would exclaim, 'O, I am a wreck! I am a wreck!' My reply was, 'A wreck in body, not in mind. You are not without comfort and hope; and soon your powers will be renewed and perfected in heaven.' He would reply, 'O yes! O yes! O yes!' Thus introduced, our conversation would be continued some time, on spiritual subjects especially. Whilst speaking of the preciousness of Christ, his trust in the atonement, and hope beyond the grave, his face was

radiant with joy, his eyes beamed with more than earthly lustre, and his voice became tremulous with emotion, as in reply to some word of comfort, he responded, 'Ay! Ay! Ay!' When praying with him his fervent ejaculations showed how perfectly he understood, and how earnestly he united with the suppliant in his varied petitions, especially those of a personal and Connexional character. The thrice-repeated ejaculations, with him an invariable practice,—Amen! Amen! Amen! deepening in intonation at each repetition, will never be forgotten. He was resigned to the will of God throughout his protracted affliction. Not a murmur escaped his lips. Not a shadow of doubt or discontent did I ever see. Nor did

> 'A cloud arise to darken the skies,
> Or hide for a moment his Lord from his eyes.'"

In the month of August, having occasion to visit Longton with Mr. Ridley, as deputation to that circuit, we used the opportunity to visit Mr. Allin, of which Mr. Downes, who accompanied us, has given the following report: "Having received us with his accustomed kindness, I lifted up my second son, to whom he gave his blessing. He was not able to reply distinctly, but putting out his hand took his treasured copy of our new Hymn-Book from the table near his chair, and pointed Mr. Ridley to the hymn beginning:

'My God, I am Thine, what a comfort Divine,
What a blessing to know that my Jesus is mine.'

He then turned to the verses,

'Long my imprisoned spirit lay,' &c.

and,

'No condemnation now I dread;
Jesus, and all in Him, is mine,' &c.

Then to the hymn following:

'Arise, my soul, arise,
Shake off thy guilty fears,' &c.

"Never shall I forget his looks, and the tones of his voice, as he followed the reading of these hymns, especially the final stanza of the last hymn:

'My God is reconciled,
His pard'ning voice I hear;
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry!'

"To the prayer offered by Mr. Ridley in behalf of himself, his family, and the Church, he responded most fervently."

Mr. Downes saw him the last times on the 7th and 8th of October. "Perceiving a marked change in his countenance, indicative of approaching dissolution, I said to him, 'You are getting nearer home. I think it will not be very long before the Master will say, "Come up higher," and you will safely arrive

in the better land.' Grasping my hand more firmly, he slowly and with difficulty replied, 'The sooner the better.' I asked, 'Is all peace within? Does your religion give you comfort now?' He answered 'Yes, yes;' and taking the Hymn-Book, with difficulty found the hymn, beginning:

'Jesus, I love Thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud
That earth and heaven might hear.'

He afterwards pointed me to the same hymns as noted in a former visit. While I read them his eyes were beaming with heavenly radiance, and ever and anon joined, or rather anticipated, some word in the line. I prayed with him, and lingered by his bedside as though unable to leave him, as I felt assured I should see him alive no more."

Repeated attacks of paralysis reduced Mr. Allin to extreme weakness, and destroyed the power of articulating more than the simplest monosyllable. No verbal testimony of his experience, therefore, was possible during the last few days he lingered amongst us. But he had borne a clear and decisive testimony in the earlier stages of his affliction. When the solemnities of eternity opened around him, his faith in the truth he had preached never wavered. His consolation and strength, living and dying, were in Christ and in His sacrifice of atonement. Resting in His all-sufficient work he rejoiced

with joy unspeakable and full of glory. Mindful of the comfort of others more than his own, as through life he had been, he would not allow any one to sit up with him during his final illness, but affectionate watchers sat in an adjoining room, looking in ever and anon, for an opportunity to minister comfort to the sufferer.

"The sooner the better,"—thus with lamp replenished and trimmed, Mr. Allin was watching and waiting for the Bridegroom. On Friday, November 2, difficulty of breathing, restlessness, and intermittent unconsciousness, indicated the approaching end. On Tuesday the 5th I saw him the last time. He lay in the slumber of unconsciousness. I sat long by his bedside in the solemn stillness. Compelled to return at a certain hour, I feared even a glance of recognition would not be afforded me, but happily a few minutes before I left he awoke and saluted me with his accustomed affectionate smile, and shake of the hand. He sat up in bed, sipped a little water, and tried to speak, but could not. I spoke a few words befitting the occasion, which he understood. In a few moments he lay down again and lapsed into apparent unconsciousness. In that state, with a lingering look of farewell, I was parted from him.

About six o'clock the same evening he awoke with clearer consciousness than he had manifested several days. By significant signs he desired his daughter to read the 961st Hymn:

"How do Thy mercies close me round!
For ever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord!

"Inured to poverty and pain,
A suffering life my Master led:
The Son of God, the Son of man,
He had not where to lay His head.

"But lo! a place He hath prepared
For me, whom watchful angels keep;
Yea, He Himself becomes my guard:
He smooths my bed, and gives me sleep.

"Jesus protects; my fears, be gone!
What can the Rock of Ages move?
Safe in Thy arms I lay me down,
Thy everlasting arms of love." &c.

He understood what was read, and also several remarks addressed to him. He was free from pain, and still experienced that calm confidence in God, and joyful hope through Christ, with which he had been blessed without intermission during his long affliction. Lethargy again overpowered him, and terminated his intercourse on earth with the dear ones whom most he loved. About four o'clock he passed into glorious rest, so gently that the watchers by his bedside perceived not the last expiration.

Thus closed the "life, full-life, full-flowered, full-fruited," of a servant of God, whose amiable natural dispositions, refined into spiritual graces by the renewing power of the Holy Ghost, formed a character, pure, beautiful, venerable; and whose great intel-

lectual powers, laboriously cultivated, and enriched with various knowledge, were devoted with self-denying zeal, from youth even unto old age, to noblest service in the Church of God.

The honours bestowed upon Mr. Allin whilst living followed him to the grave. His remains were conveyed from Cheadle to Stoke, where a large procession of mourners was formed, which included relatives of the deceased; leading laymen of our denomination and other churches, in Hanley, Stoke, Newcastle, Longton, Burslem, and other towns; ministers of the district, and elsewhere; and about two hundred local preachers, office-bearers, and members. A large number of spectators lined the streets through which the *cortége* passed, and a large congregation assembled in Bethesda chapel, Hanley. The Rev. Dr. Crofts and H. Downes read the Scriptures; Dr. Cooke delivered the funeral oration; Rev. Thomas Mills offered prayer; and Dr. Crofts read the burial service at the vault underneath the chapel.

A mural tablet has been erected in Bethesda chapel by the subscriptions of numerous ministers and friends, bearing the following inscription:

IN MEMORY OF

The Rev. Thomas Allin,

BORN AT BROSELEY, SHROPSHIRE, FEB. 10TH, 1784.

ENTERED THE METHODIST NEW CONNEXION MINISTRY 1808.

ONCE A SCHOLAR
IN THE SABBATH SCHOOL OF THIS SANCTUARY,
HE ROSE TO HIGHEST EMINENCE IN USEFULNESS AND HONOUR.

WITH MENTAL POWERS FOR DEEP PHILOSOPHICAL
RESEARCH HIS MINISTRY WAS
DISTINGUISHED FOR ITS LUMINOUS EXPOSITION AND IMPREGNABLE
DEFENCE OF THE VERITIES OF THE GOSPEL, ENFORCED
WITH IMPASSIONED EARNESTNESS AND
COMMANDING ELOQUENCE.

HIS PIETY WAS SINCERE AND PROFOUND, BLENDING GRAVITY
WITH CHEERFULNESS AND DIGNITY WITH HUMILITY.

HE WAS TWICE ELECTED PRESIDENT OF CONFERENCE, AND MANY
YEARS SECRETARY TO THE CONNEXION AND ITS MISSIONS.
HE WAS THE FIRST THEOLOGICAL TUTOR IN THE DENOMINATION.

DEVOTED LOVE TO HIS OWN CHURCH
WAS COMBINED WITH AN EXPANSIVE CHARITY EMBRACING
THE WHOLE HOUSEHOLD OF FAITH.

VENERABLE IN AGE, RICH IN THE FRUITS OF GRACE, AND
EXULTING IN THE HOPE OF ETERNAL GLORY,
HE DIED AT CHEADLE, STAFFORDSHIRE, NOV. 6TH, 1866,
AGED 83 YEARS.

CLAY AND TAYLOR, PRINTERS,

BUNGAY, SUFFOLK.